

Die Mercurij 25. Ianuar. 1642.

**I***T is this Day Ordered, by the Commons House of Parliament. That Mr. Ashurst a Member of this House, doe give thanks to Mr. Whitaker, for the great paines hee tooke (at the intreaty of the said House) in the Sermon he Preached this day in St Margarets Church, in the City of Westminster, being the Day of Publique Humiliation. And that the House doth desire him to Print his Sermon. It is also Ordered, that none shall presume to print his Sermon, but whom he shall give authority under his Hand writing.*

Hen: Elsyng Cler. Parl. D: Com

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*I appoint to print my Sermon, Iohn Bellamy, Iohn Rothwell, Ralph Smith.*

**JER. WHITTAKER.**

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IER. WHITTAKER.



ΕΦΡΕΝΟΠΟΪΟΣ,  
CHRIST  
THE  
SETTLEMENT  
OF  
Vnsettled Times,

In a S E R M O N Preached before the  
Honourable House of C O M M O N S, at their  
Publicke F A S T in *Margarets Church* at  
*Westminster*, the 23. of January.

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By J E R E M I A H W H I T T A K E R.

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M I C H. 5. 5.

*And this Man shall be The Peace when the Assyrian  
shall come into our Land.*

L O N D O N,

Printed for *John Bellamy & Ralph Smith*, & are to be sold  
at his shop in *Corn-hill*, at the Signe of the three  
golden Lyons, 1 6 4 2.

OF THE

OF THE

OF THE

OF THE

OF THE



TO THE  
Honourable House of COMMONS  
assembled in PARLIAMENT.



These weak notions which had their conception in the midst of many languishings personall and domesticall, were onely fit to have perished as an immature abortive from the wombe, yet by your order they are brought forth to see the Sun. It may seeme at their birth they grew some-

what more lively and vigorous by your serious solemne attention, when the Almighty led you according to the nature of the duty through Bochim, that passing by Bacha, and using it for a well, he might conduct you (and in you the Kingdome) to the valley of Beracha: when the Lord hath brought into our Nation the desire of all Nations, then shall you rejoyce with joy for Ierusalem, all yee that have mourned for her. God hath called you out to the publike, he hath done great things by you, great things for you: his eyes are now upon you, your adversaries are plotting, your friends are praying; the world of Newiers stand gazing if any private advantage waite your Spirits from the care of publike; you cannot sinne unseene, and are not likely to perish alone in that transgression. God hath called you out of severall parts of the Kingdome, in this service hee hath entrusted you above other men; strive to be above yourselves, above the world, that neither your own corruptions, nor the world's temptations may ensnare you: Forget all by-

Psal. 84. 6.  
2 Chron. 20.  
26.  
Eia. 66. 10

## The EPISTLE.

respects to your own people, and to your houses left you by your Progenitors, that the King of Nations may greatly desire your beauty, and you may be able to render in the day of his appearance, a good account of these high entrustments. Let not Christian fortitude be out strip by Roman; shall a Mutius for the love of his Country endure to see his owne right hand burning, a Regulus suffer to have all his body tortured, and shall not a principle of Grace be stronger then lust, and hopes of heaven higher then earth? Have no designe above or equall to this, how to exalt Christ and to render him and his waies desirable to all the Kingdome. And now that the Lord hath opened a way for a Treaty of Peace, leave not the Prince of Peace out of the Treaty; And the mighty God of Jacob Treat by you for the poore of the flock that waite upon him; and mightily perswade with the Royall heart of the King and all our Worihies, that what ever designe they drive in, may be loath to force the attaiement thereof through Seas of blood; that as it is commonly storied of Constantine going to War against Maximinus, he fell sicke, and the plague of Leprosy became one ulcer all his body over: his Physicians, whose maine designe was to seduce him from his Religion, counselled him as his onely cure, to Bath in a poole full of blood of innocent Children; whiles the blood was yet warme and reeking hot, and without this course it was impossible to finde any other remedy. The disease was strange, but the cure prescribed most prodigious, yet the novelty of it for a while seduced that mighty Prince, so the day was appointed, the children gathered, Executioners ready to slay the Innocent, the Mothers began to cry bitterly and fill the ayre with wailing lamentations, the Emperour was preparing himselfe, &c. but suddainely his minde was changed resolving rather to continue sick, then to recover by such a meane, telling the poore affrighted people, that the Imperiall greatness had his spring and roote

Mutius de-  
tram sua lib-  
in ara reli-  
quit. Regulus  
re unus pro  
multis hosti-  
bus vive et  
toto corpore  
eius patitur  
Tertul. Apo-  
log. cap. 45.

Nicoph Ca-  
list. lib. 7. ca.  
33.

## The EPISTLE.

from goodnesse, and that he would make this truth evident by his reall practise, being resolved rather to undergo his own disease, then to endure their slaughter; the blood of Saints is precious in the eyes of all those who are called Gods upon Earth. Oh that God would suffer the Inhabitants of England (as he once did the woman who had spent all her livelyhood upon the Physicians and found no cure) to touch the hemme of his garment, that our bloody issue might be stayed, and that some other fountaine might be opened to this Land for sinne and for uncleannesse.

The cause of all the evils in Christendome at this day, is either 1. from want of uprightness of heart, to set up Christ as the maine end, and hence it is that Christ is so farre admitted or advanced, as may be subservient to those severall respects which men or states are carried after. Or secondly, from want of clearenesse to discern a right way to that glorious end. Many poore soules doe often find that it is as difficult in this seducing world to find out duty, as to vanquish difficulty. Or thirdly from want of courage, when the right way is discerned to continue constant against all affronts in well doing. A spirit of discouragement begins now to fall upon the hearts of many: from an apprehension that the two witnesses are not yet slaine. About which not to recount the severall opinions of the learned, nor to argue whether it be not probable, that the slaughter may bee in severall Nations successively, in the same way as Christ commeth to bee the desire of all Nations; and according to the order which most acknowledge to be in the rise and ruine of Antichrist, so that they may have finished their testimony in one Nation, when it is not finished in another.

Yet this is certaine 1. That whoever they be that are in the number of these two witnesses, that they in bearing testimony shall be wonderfully supported. Secondly, Being supported in it, this testimony and slaughter shall be, is then the

Venerat Deo  
ut fruantur  
mundo. Solo  
Deo fruendum  
est. ceteris  
rebus utendum  
est ut ad illius  
perfruitionem  
pervenire possimus.  
Aug. de doct.  
Christ. l. 1.  
c. 22.

## The EPISTLE.

*greatest honour, and highest excellency which is imaginable; Ignatius triumphed in his voyage to Rome to suffer, to think that his blood should be found among the mighty Worthies: that when the Lord makes inquisition for blood, he will reckon from the blood of righteous Abel, not only to the blood of Zacharias the son of Barachias, but also to the blood of meane Ignatius; surely those whom God so highly honours with that testimony here, shall in that day appeare to all the world, as a Crowne of glory in the hand of the Lord, Es. 62. 3. and a Royall Diadem in the hand of their God.*

*It was once the shame of the Children of Ephraim being armed and carrying bowes to want spirit: but let it bee the glory of the fathers of our Ephraim, (ye that are the Chareits and Horsemen of Israel) that your hearts are right with God, and in all changes you stand stedfast in his Covenant, that yee may never turne your backs in the day of battell. While you make Christ your end, Christ and you have the same friends, the same foes: Your forces from Earth may be great, but your hopes from heaven are greater, the Rock of eterny is above all waves.*

*Christ can heale all our differences, he made God, and man one, Iew and Gentile one, he can much more make King and Parliament one, breaking down the walls of partition. That the blood of sprinckling may come upon our Nation, to expiate the blood, and all the other crimes of this Kingdome, and the spirit of Councell upon you, when you sit in Councell; to make you so many Saviours comming on Gods holy mountaine, that after Generations may rise up, and call you Blessed; is the earnest Prayer,*

*of your humble Servant, lesse then  
the least of all mercies.*

**JER: WHITTAKER.**



# A S E R M O N

P R E A C H E D

Before the Honourable House of  
C O M M O N S, at their publique

F A S T.

H A G G A I 2. 7.

*And I will shake all Nations, and the desired of all  
Nations shall come.*



Here is a great agreement betwixt the  
daies we are cast upon, and the duty  
we are called unto, and the text we  
are for a while to be employed about.

1. The daies are daies of shaking, daies  
of trouble, rebuke and blasphemy, for the  
children are come to the birth, and there is  
not strength to bring forth; And this shak- Isai. 37. 3.

ing is universall, the Palatinate, Bohemia, Germanie, Cata-  
lonia, Portugal, Ireland, England; There are shaking sinnes,  
judgements, sorrowes, feares all Christendome over.  
And if any one thinke his own Family or person secure,



Esa. 24. 18.

Esa. 58. 5.

Mat. 11.

Ier. 23. 9.

Levi. 23. 29.

in a moment desolation may sit on his threshold, *The windows from on high are open, and the foundations of the Earth do shake.* 2. The duty is a shaking duty, not only

to shake off our iniquities, *to shake down our beds like a bawling, or a reed shaken with a mighty wind,* to spread sackcloth over us: But God requires in such a duty as this, to have our heads, our hearts, our loynes shaken, that we might say this day as the Prophet, *My heart within me is broken, and all my bones do shake. for every soule that shall not be afflicted that day shall be cut off from among his people.* Can we look upon the distresse and anguish and feares that lie upon our Brethren all the Land all the World over, and our hearts not mov'd as trees of the wood are mov'd with the wind? have we not cause this day in this duty every one to teach themselves & their Sons and their Daughters wailing and every one his Neighbour lamentations?

Ier. 9. 20. 11. *for death is come up into our windows, & is entered into our palaces, to cut off Children from without, and young men from the streets:*

Ezra. 10.

If in *Ezra's* time the men of *Judah* and *Benjamin* gathered themselves, and all the people sat before the Lord trembling because of their sinne, and for the great raine: what were those drops of raine, to those showers of blood when the carceries of men fall as dung upon the open field, and as handfulls of corne after the reaper in time of harvest? 3. The text is a shaking text, and the shaking of such large extent as nothing spared moveable, or unmoveable, all must be moved: be they high or low, they must be shaken.

*I will shake the heavens, and earth, and the sea, and the dry land, and I will shake all Nations.* As there is a great shaking in the daies, the duty and text do we have need to beg that to all these shakings of the heavens over us, and earth under us, that God would give us his Spirit to shake our hearts within us, as in the daies of the Apostles when they were all with one accord in one place, suddenly there came a sound from heaven, as of a rushing mighty wind, and filled all the house where they were sitting: that as the first part of the text is this duty fulfilled in our ears,

Act. 2. 2.



I will shake all Nations; so the latter part may be accomplished in our time, the desire of all Nations shall come.

As there is agreement between the time and text, so betwixt the condition of the Church in those daies and in these, if we paralell the condition of Judah and of England.

First in the worke of Redemption, their coming out of Babylon, this recovery so incredible, that the redeemed of the Lord seemed as men that dreamed, and their deliverance like a new Resurrection of dry bones, and did not the Lord worke in us and for us a great Redemption when we were at such an under, that all our estates, liberties, and wisdomes were swallowed up, so that we laid of our Nation as they of *Lacoh*, by whom shall *England* rise, he is so exceeding small; yet did we not say, our bones are dried, our Laws subdued, our liberties over-whelmed, our hope for the present is lost, and what God may do for after generations we know not, but we for our part are cut off, when our enemies were above feare, and we below hope, when there was not faith in earth to believe, then were there bowells in in heaven to turne our captivity like streames in the South.

Secondly, In the worke of Reformation after this Redemption they set up two great workes: First, to recover their outward bleisings lost by their long captivity, wherein they met with no considerable opposition for the text saith, *every one went to his own City*. Secondly, to recover their inward liberty, Spirituall privileges; to set up Gods worship, to build Gods Temple, which to them was the greatest worke of publique Reformation, because many promises made to that House, and many parts of worship limitted to that place which the Lord did chuse to have his name to dwell there: Thither shall you bring all that I command you; your burnt Offerings and your Sacrifices, your Tithes, and the Heave

- Offering of your hands, and all your choyce vowes which yee vow unto the Lord: in all places prohibited, as in *ver.* the 13. Thirdly, In the interruption of that worke, in this good and great worke, they met with opposition, unexpected, unimagined, you may finde the enemies. 1°. Politickly complying, offering to build with them. by that compliyanse seeking to undermine them; when that tooke not, you shall finde them 2°. Openly opposing, *They weakened the hands of the people of Judah, and troubled them in building.* 3. Cunningly seducing (by their false suggestions and wicked counsellors.)
- Cyrus* one of the best of Princes, to reverse (or at least to suspend) his own Edicts and crosse his own Proclamation which he sent all his Kingdomes over. 4. Powerfully prevailing the King thus seduced interrupts them in this worke, and their purpose made frustrate all the daies of *Cyrus* King of *Persia*, and so powerfull were these ill Counsellors with the succeeding Monarches, pretending this work, (if it went on) would be to the Kings dishonor in his name and great disadvantage in his estate, and that themselves had no other end in all the world in opposing this worke, but that no damage might come to the Kings Revenue: by these wicked Counsellors they procure a severe prohibition, and when that procured from the King, then they gather themselves into an armed body, and in hast goe up to Jerusalem and cause them to cease by Arme and power: as the Samaritans then with the Jewes, so the Popish Catholiques now with the Protestants in the beginning of the Parliament, when they saw a storme risen, themselves under a Cloud, and events to be *dubious*. then they in their Petition to the Parliament, promised a cheerefull concurrence for the civill part of Reformation, though not for the building of our Temple: yet for the re-edifying of our streets and repairing of the decayed walls of our Jerusalem: But now that their feares are over, and their hopes growne high, they unmaske themselves, their fraud

fraud is turned into force, and from their promised compliānce they are risen up into an open armed resistance, thinking by force, and strength to make our Worthies to cease the building both of our Temple, and of our City.

4. Under these great oppositions, you shall find the people of the Land discouraged, dispirited, their hands weakned, their hearts melted with sundry sad effects of this discouragement: first the publique unworthily deserted, because they could not carry it on with that facility they desired and with that ease they first imagined. 2. Private advantages particularly intended, every man beginning to looke how he could serve the publicke, no longer how to save and serve himselfe, and when they could not build Gods house every one to build his owne. 3. This deserting of the publick and intending their owne private ends by them justified, for though they did not deny but that the building of the Temple was in it selfe admirable; yet as things then stood (the Monarchs of the World opposing them in that worke) they could not believe, but at that time it was unseasonable. When we are convinced of a duty Sathan hath his end upon us (when he cannot seduce us to deny it) if he can perswade us to delay it: thus the worke was interrupted for above 40. yeares, for they began to build the second yeare of *Cyrus*, *Ezra* 3. 8. but after the foundation was layde, they were interrupted till the second yeare of *Darius* King *Persia* *Ezra* 4. 5. with *Hag.* 1. 1. 2. 1. Hence the Jewes say that the Temple was 46 yeares in building, *Iob* 2. 20. computing the time of the interruption, which was above 40. yeares, for after they began to build. 4. When they thus deserted God and justified themselves in this desertion, you may finde how God deserts them crossing all their selfe designs, whilst the care of publick lay diiregarded.

In the second yeare of *Darius* they finished the worke

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in the sixth year of *Darius*, the third day of the Moneth *Adar*, *Hag.* 2. 18, with *Exo.* 6. 15. So that the time of the building after they set to the worke, was not above 4. yeares and 3. moneths, *vid.* *Adrieam*; *Chron.* Anno *Mundi* 3493.

*Hag.* 1. 6. They thought to make themselves rich, but all their blessings are blasted, *you have sown much but have in little, what so ever you have got, it is like mages put in a bag with holes,* and may not God say to us as unto them, yee looked for much and loe it comes to little, and when you brought it home I did blow upon it, and why saith the Lord of Hosts? *because of mine house that lieth waste, and ye run every man to his owne house.*

*vers.* 9. In these sad interruptions, God stirs up the spirits of the Prophet *Haggai*, and *Zachariah* to convince the people, that the onely way to save the private was to serve the publicke: never thinke your selves fully redeemed till you be reformed, or that your houses shall be full whilst Gods house lieth low and empty; the onely Counsell to help all this is, *Goe up to the mountaine, bring wood, build my house, then will I take pleasure in it (and pleasure in you and I will be glorified saith the Lord, and though the difficulties you are to passe thorough seeme unpatteable, and the foundations of the worke so contemptible, that your adversaries deride it, Nehe. 4. 3. 4. Your selves undervalue it, yet who art thou that despisest the day of small things, and who art thou O great mountaine before Zerubbabel? thou shalt become a plaine, and for their encouragement there are divers arguments in this chapter, as*

*Zach.* 4. 10.

*Zach.* 4. 7.

First Gods presence with them, *ver.* 4. *Be strong, oh Zerubbabell, oh Ioshua, and be strong all the people of the Land. Fall to your worke, for you are not alone, I am with you saith the Lord of Hosts,* 2. His assistance of them, as hee brought them forth out of Egypt with a high hand, so now *my Spirit remaineth among you, feare ye not,* *ver.* 5. 3. his conquest of all difficulties for them, though in the worke you shall meet with great oppositions, that the whole



whole world shall be full of confusions, as if Heaven and Earth would meet together, for to deale plainly with you, and tell you the truth, I am resolved upon it *I will shake the Heavens, and the Earth, and the Sea and dry Land,* ver. 6. Yet be not yee shaken in minde, let not your hearts be troubled, for I know my thoughts towards you when I am shaking all Nations, it is, *that the desire of all Nations may come.*

4. The happinesse of the worke when accomplished,  
1. *the glory of the second house shall be greater, ver. 9.*

Secondly, the peace shall be firmer, v. 9.

The text contains the third Argument to encourage them; wherein some words are to be explained, then some truths are to be observed.

There are foure quares to be answered: First what is meant by shaking the Nations. I. Question

*Answer.* The shaking of Kingdomes is in a three-fold Answer.  
sense.

- 1. Naturall.
- 2. Civill.
- 3. Spirituall.

First, Naturall, when the Earth shakes and trembles, and the foundation of the hills are moved, as in that great Earth-quake in the dayes of *Uzziah*, before which the people fled for feare, wherein some report divers furlongs of the great Mountaines about *Jerusalem* were rent aunder: and sometimes we read of divers Cities & Countries swallowed, and some Kingdomes rent one part from another: so in Christs passion the Earth quaked, the Rocks were rent, the graves opened, as if nature it self stood perplexed when the God of Nature suffered, which did not onely convince the Centurion, and make him cry out surely this was the Sonne of God, but the Heathens as farre as *Rome* observed, admired, and caused it to be writ for a memoriall. And before the downfall of the Roman Empire, there fell out such unversall stupendious and unexampled Earthquakes, that the

*Amos*  
*Com. with*  
*zech. 14. 5.*  
*Ioseph Antiq.:*  
*Jud. lib. 9. c.*

11.

*Bellar.*  
*Mat. 27. 54.*  
*Terent. apolog.*

Seas

*Amos. 1.  
Marcell.*

*Es. 29. 6.*

Seas were rolled up in heapes, and left Ships hanging on topps of houses as stories lay: sometimes God doth bring such shakings on Lands, and Kingdoms as is threatened *thou shalt be visited of the Lord of Hosts with thunders and with earthquakes, and great noise with storme and tempest, and with a flame of devouring fire.*

*Matt. 24. 6.*

2. Civill shakings, or when God makes such State-quakes, Church-quakes, that all the people of the Land, and the fundamentall Lawes of the Kingdome shake together, as Christ foretells, *When you heare of Warres and rumours of Warres be you not troubled, for all these things must come to passe.*

*Act. 2. 37.*

3. Spirituall, when the Lord breakes in upon the spirits of men, and causeth their soules, and their hearts to shake as *David saith my flesh trembleth for feare of thee: so the Jewes were pricked in their hearts and cryed out Men and brethren what we shall we doe sometimes, two of these meete together, the naturall, and spirituall, as at the conversion of the Jaylor, there was a great Earthquake*

*Act. 16. 29.*

that the foundations of the prison were shaken, and all the doores were open, and the bands loosed, and as great a shaking was in his soule within, which made him come in trembling, and casting himselfe downe at the feete of *Paul and Syllas, crying out Sirs: what must I doe so be saved, sometimes all these three shakings concur, as Luke 21. 25, 26. there shall be signes in the Sunne and Moone, and Starres, and upon the Earth distress of Nations with perplexity, mens hearts saying them for feare, and for looking after those things which are coming upon the Earth, for the powers of Heaven shall be shaken, all these may be meant here, but especially the two latter.*

2. Question is about the extent of this shaking, I will shake all Nations: in what sense is this spoken? for though many Nations rush together, and clash one against another, yet in the greatest times of shaking, in every age there are some Nations unshaken and if so; how doth God shake all?

Answer.



Answer, God shakes all when the greater or most considerable part of Nations are shaken, as it is said *all Ierusalem was moved.* *Answer.* *Mat. 2. 3.*

As when the wise men came from the East, and unto *John Baptist*; it is said went out, *Ierusalem and all Iudea and all the Region round about Iordan*, that is the great, *Mat. 3. 5.* or more considerable part.

2. He shakes all successively, though all Nations be not shaken at one time, yet no Nation so stable, but it shall have a time of shaking.

Thirdly, God will shake all Nations Collectively, joyntly, universally at the great day, when *the heavens shall passe away with a great noise and the Elements shall melt with fervent heate*, when the Lord Jesus shall be revealed *from heaven, with his mighty Angells in flaming fire, taking vengeance on them that know not God, and have not obeyed the Gospel of our Lord Jesus Christ, &c.* though the shaking of all Nations in the Text may relate to all these three, yet especially to the two former as will appeare, afterwards by the end of this shaking, it is that the desire of all Nations may come. *2 Pet. 3. 12.* *2 Thes. 1. 8.* *9. 10.*

3. *Que.* What is meant by the desire of all Nations?

*Answer.* Herein is some dispute and perplexity, some read it. First the desire of all Nations, that is the people whom God hath chosen, and called out of every Nation as his desired ones, his beloved ones. *3. Quest.* *Answer.* *ii. 1. e. κλη- τα πτω- τω e. θρω.* *Septuag.* *Veniet desideratus cunctis gentibus quo loco 70.*

*Interpres alium sensum magis corpori quam capiti, hoc est magis Ecclesie quam Christo dixerunt, venient quæ electa sunt Domini de cunctis gentibus Augustin. de Civit Dei lib. 18 cap. 45. ut veniant desiderati omnium Gentium Iun.*

And the sense runs thus, I will shake all Nations, and they shall come, who are the desirable of all Nations. *Commones omnes Gentes & venient desiderium omnium Gentium.*

2. Others read it, I will shake all Nations, and they shall come with their desirable things, with strong affections, with large Contributions, when Christ is endeared unto their soules, then they account not Gold, Silver, parts, Estates any *Alii iuvandi unt particulam 1 vel 2 venient cum desiderio, vel in desiderio (i. non venient Gentes*

sed colligent omnes suos thesauros *Calvin.*

C

thing,

thing they are, any thing they have, too deare for Christ, as those Primitive Converts, *Act. 4. 34.* They sold their Lands and houses, and brought the price, and laid at the Apostles feet.

3. The most Expositors generally agree that the desire of the Nations is to be understood of the Mesias, the Lord Jesus who is the first *begotten of many brethren, who is the head of the body, the Church, and in all things hath prebeminence Col. 1. 18.* And who but he by way of propriety and excellency, can be called the desire of all Nations? this is so cleare: First to Christians, that none dare absolutely deny it, for it is Christ, and Christ above the desire of all Nations, that makes any person, Nation or condition truly desirable; and some have, that all Divines that have any understanding, must understand this of the Mesias. Secondly, it is so cleare, that many Christians have thought this place alone sufficient to convince the Jewes, that Jesus Christ is the Mesias, and is come already, for the Mesias is promised to come, during the second Temple.

Hinc locum de  
Christo omnes,  
qui sancti judi-  
cant intelligunt.  
sicut Brutus le-  
gebat :

Magna profecto perverbia Iudeorum in ipso meridie palpitantium, quibus os occudendum semel est. nolo mihi credant. Audiant majores viros, qui hos versus exposuerunt de Messia, Inter quos Rab. Aquiba qui vixit ante Hieronymum nominatus in Sanhedrim, cujus initium *Helel*. Vbi agitur de Messia. Hujus sententiam expressit commentator Thalmudicus alter per hæc verba. Par Regni dabo ipsis Israelitis post destructionem Templi primi & post illud Regnum. Ecce ego commento Cælum & Terram & veniet Messias. vid. pl. Pol. Druf. lecti

3. The Apostle expounds this place of Christ under the Gospel, *Heb. 12. 25, 26.*

4. The Prophets of the old confirme it, *Gen. 49. 10.* The Scepter shall not depart from Judah till Shiloh come, and unto him shall the gathering of the people be, and he only to whom all Nations are gathered, can properly be stiled the desire of all Nations: Hence the Church calls him,

*Cant. 5. 16.* Altogether desires or desirable, and the affections of people so carried towards him, that they profess seriously, *the desire of our soule is to thy name, and so the remembrance of thee: with my soule have I desired thee in the night:* and for whom else but only for this desire of

תחנני  
Tunc ipse des-  
idera.

*Esa. 26. 7, 9* Nations, did Gods people long, when they are said to

wait for the consolation of Israel as Simcon, Luk. 2. 25. And Anna spake of him to all that looked for redemption in Jerusalem, Luk. 2. 28.

5. The History of the Church clears it, for never did the desire of all Nations in any true sense come, till the Messiah came. 10. then it was fulfilled, Rom. 10. 18. *Their sound went into all the earth, and their word into the end of the world;* after this came in the elect multitude of every Nation, the elect of Corinth, Macedonia, Ephesus, &c. then were Nations shaken that the desire of Nations might come, when Christ said, *goe teach all Nations*, Mat. 28. 19. \*

doceat omnes gentes, et ex multis vocatis pauci electi primitivorum ecclesiam construxerunt, Hieron. Mag.

But secondly, till this time this Prophecy was not accomplished in building the second Temple, as some of the Ancient Fathers prove fully and largely, for during the second Temple till the Messiah, they had few Prophets or none at least in comparison to what they had during the Temple of Solomon.

\* In hoc univ-  
satis tremore  
commotæ sunt  
omnes gentes  
quia in omnem  
terram exivit  
eorum sonus.  
quid plura? om-  
nes gentes com-  
motæ sunt ad  
quas salvator  
Apostolos misit  
erat dicens, cunctas

Postquam  
gens Judæa ce-  
pit non habere  
prophetas pro-  
cul dubio de-  
terior facta est:  
eo scilicet tem-  
pore quo se spe-  
rabat instaur-

rato templo post captivitatem futurum esse meliorem. Sic quippe intelligebat populus ille carnalis quod prænumtum est per Aggeum prophetam dicentem; magna erit gloria domus istius novissime plus quam prima. Quod de novo Testamento dictum esse paulo superius demonstravit ubi aperte Christum promittens. Et movebo omnes gentes, et veniet desideratus cunctis gentibus, Aug. de Civit. Dei, l. 18. c. 45.

2. They had perpetuall afflictions, as the Chaldean Monarchy was broken in pieces by the Persians before, their returne, so not long after the building of the second Temple the Persians was broken by the Greekes, in which Wars Alexander leading his Army against the Persians, vanquished *Damascus*, *Sidon*, and after subdued all Judea, after his death what great commotions in the world about successions what heavy conflicts betwixt Siria and Egypt, Kings of the North and South; and the holy land lying betwixt these two Potent Nations were perpetually afflicted; as corne is ground asunder lying betwixt two heavy Mill-stones. Sometimes the *Prolo-*

\* *Ptolomæus* La-  
gi filius et pou-  
lo post; *Ptolomæus*  
maus Epithanes,  
*Augustus*, *ibid.*

2 *Marc.* 5.  
cap. 6.  
cap. 7.

nies tooke many of them captive into \*Egipt, and the Kings of Syria, especially *Antiochus* vexed them with all perplexities, murdering young, old women, children, virgins, infants; compelling them to forsake their Law, to sacrifice to Idols, spoyleing and defiling the Temple: afterwards the Romans having conquered Affrica and Greece, the Jewes for a while had a little rest from forraigne enemies, but then themselves began to quarrell among themselves, Brother against Brother, as *Aristobulus* against *Hircanus*, and *Hircanus* being too weake implores ayd from the Romans whereby Judea was soone subdued, and the Jewes made Tributary to the Romans, and a few yeares after *Herod* a stranger was made their King: and thus did the Scepter depart from Judah, and then did *hileh* come.

3. Though some honour was done to the Temple during these times of concussions, yet the dishonour was far greater, their sorrowes were reall; but the honour done to the Temple and to their Nation, was rather in pretence then in sincerity: *ALEXANDER* sacrificed in the Temple but not as a convert, from an inward ground of true piety, but as an Heathen through impious vanity, mixing the Worship of the pure God, with that of impure Idols. \* *Pompey* afterwards entred the Temple, but not as an humble suppliant but as a victorious Triumphant \* and after that *Cassius* plundered and spoyled the Temple: thus did the Church sit in darknesse all the time of the second Temple, and the glory of it no way greater then the former untill the rising of the Star of *Iacob*; and all Nations lay in a condition undefirable till the Messiah came, who is the desire of all Nations.

\* *Alexander* facine hostias immo lavit in dei templo non ad ejus cultum vera pietate conersus sed impia vanitate cum dijs falsis eum colendum putans, *Aug.* *ibid.*  
\* Non devorione supplicis sed jure victoris, *August.*

בְּחֵרֶת הַדָּר  
הַהוּא

6: The ground of this variety in expounding this place is not solidly grounded, the diversity of the sense having his rise from the ambiguity of the Syntax, in the originall the Verbe being plurall, and the Nowne singular; but to argue this variety of reading from this ground

ground, is unconsequent, because such a Syntax amongst the Hebrews is not unfrequent, when they expresse either first, the dignity, or secondly, where the word includes a multitude, there may be a distribution, or thirdly, when two Nouns are joyned together of severall numbers, the latter of them being plurall, the Verbe agrees with it, as appeareth by many examples \*

Vid. sanct. in Locum.

\* Szpinfense in Hebraismo duobus substanti-

vis quorum unum regit alterum, verbum respondet posteriori, Gen. 4. 10. Vox sanguinum clamant Job 13. 20. Numera annorum absconduntur. Job 29. 10. Vox procerum exultabant sc. Job 37. multitudo annorum novum faciunt sapientiam, Glassij onomastolog. p. 29. 9.

7. These severall senses though they seeme to disagree yet they are all subordinate and subservient one unto another, therefore not opposite. 1. Christ comes to the Nations before the Nations come to him, and shewes them his excellency, shakes them by his providence, and by his ordinances, to make them to understand their own sinne and misery, that they are undone without him: then he draws the Nations with the cords of his love and then they run after him, take hold upon him, making him the desire and delight of their soules: and when Christ hath thus endeared himselfe to their soules, then they account nothing too deare for Christ, all they are, all they have they contribute to him, willing to lay down all for him, thus the Messiah is the desire of the Nations, making his elect the desirable of the Nations to come in with multitude of Converts, flying like Clouds and Doves to the windows. And then they come with their most desirable things, *the forces of the Gentiles shall come unto thee, the multitudes of Camels shall cover thee, the Dromedaries of Midian and Ephah all they from Sheba shall come, they shall bring gold and Incense, and they shall shew forth the praises of the Lord.*

Subordinata non pugnant.

Esa. 60. 8.

Esa. 60. 6.

4. Where is about the coming, when did the desire of Nations come, or when shall these things be fulfilled?

4 Quere.

Answer. Christs coming is first in the flesh, when the word became flesh and dwelt amongst us, and before he came

Answer. Job. 1. 14.

thus

Heb. 12. 25.  
26.

thus to heale the Nations how all Nations were shaken is before abundantly declared. 2. Christ comes in the Spirit through the glorious dispensation of the Gospell successively to every Nation; and as when God gave the Law hee shooke the Earth; so Christ in the Gospell speakes from Heaven, according to his promise, once more will not I shake the earth onely, but the heavens also; and this promise is not fully accomplished till the fulnesse of the Gentiles come in, and then Christ shall be the desire of all Nations.

The words being thus opened, there are three parts observable: 1. The great concussions and shakings should be in the Church. 2. The end of these concussions, for the conjunction *and*, here is not onely *Copulative*, but *Causall*, the end here of *shaking*, is not to ruine them but to reforme them, for this shaking here is 1. not a *threat* but a *promise*. 2. It is promised, 1. as an act of mercy, 2. as a note of Gods presence and assistance. 3. as a ground of their encouragement to goe on in the midst of danger. I will shake all Nations, to shake them out of themselves out of their own confidences, but it is not to ruine them, but to refine them: this shaking shall end in settling. 3. The meanes how God attaines his end, is by bringing in Christ to be the desire of the Nations, from hence divers truths are observable.

1. That all Nations shall have their issue of shaking.
2. That the end of all shakings is not alwaies for ruining but sometimes for Reforming.
3. That then the shakings of persons and Nations is for Reforming and not for ruining, when Iesus Christ in these shakings comes into be the desire of that person or Nation.

There are some other truths follow, afterwards the greatnesse of the glory, and of the peace that those persons shall have where Christ comes to be their desire, as 1. where Christ comes to be the desire of a person or Nation all their shame shall end in glory, for *their reproach they shall have double*; I will fill this house saith the

Lord



*Lord of Hosts*, and consequently I will fill that soule and that land with glory, and the glory after conversion, after reformation, shall be greater then before, as the glory of the latter house shall be greater then the former.

2. As their shame shall end in glory, so all their trouble and Wars shall end in peace, v. 9. for in this place and consequently to that soule and land will I give peace saith the Lord of Hosts: But these two latter there will not be time to handle.

1 Doct. *All Nations of the world shall have their times of shaking*: there are no persons, Families, Cities, States, Churches, so well settled, but one time or other shall meete with shakings. 1. No person hath his mountaine standing so strong, but he shall be moved, *Psal.* 31. 6, 7. not onely the low and weake, and foolish, but 1. the highest, even Princes and Nobles, *The hand of the Lord* *Esa.* 1. 12, 13. *shall be upon every one that is lifted up, upon all the Cedars of Lebanon that are high and lifted up, and upon all the Oakes of Bashan*: when the Lord begins to shake the earth, he will make the stoutest, proudest, highest sinner in all the world to goe into the holes of the Rocks, to the Caves of the dust, for feare of the Lord, when he ariseth to shake terribly the earth.

2. The wisest have such shakings that all their wisdom is swallowed up, *surely the Princes of Zoan are fooles, and the Councell of the wise Councillors of Pharoh is become brutish.* *Esa.* 19. 11.

3. Not onely the weake but the strongest and most couragious are oft so shaken, that none of the men of might can finde their hands, none of the men of Councell finde their heads, men of courage cannot finde their hearts, for their hearts melt, *Josh.* 11. 10. *We have heard a voice of trembling and of feare, every man stands with his hands on his loynes as a woman in travell, all faces are turned into palenesse,* *Psal.* 76. 5. *and in these gloomy daies the strong shall be as Tow, and* *Ier.* 30. 5.

*all his workes as sparkes, and they shall burne together, and none shall be able to quench them; in that day even the mighty man shall cry bitterly, and the strong man shall not strengthen his force, neither shall the mighty deliver himselfe* *Esa.* 1. 31. *Zeeph.* 1. 14. *Amos* 2. 14. *15, 16.*

selfe, neither shall he stand that handle the bow, nor he that rides the Horse deliver himselfe, For the most contragious among the mighty shall flee away naked in that day saith the LORD.

2. Turne your eyes from persons to Families, no Family but hath its time of shaking, the Families in this land, and in all the world; looke upon the Royall Families of the Kings of Israell what great changes in that short time the Family of Ierebham, Baalba, Zimri, Tsbni, Omri, Jehu, Shalum, Menahem, Pekah, Hosea; ten severall Royall Families, shaken all in pieces, and not so much as a Dog left to pile against the wall, the Royall Scepter wandring from Family to Family, after the revolt from David, till all Israell was led captive.

3. There is no City so populous, so victorious, but hath its time of shaking, take those famous Cities for example which the Scriptures mention, Damascus, the head of Siria, Samaria the head of Ephraim, yet broken in pieces, that they are not a people.

Tire, a City full of wisdom, perfect in beauty, planted as in Eden, the Garden of God, every pretious stone was her covering, that was the anointed Cherub that was perfect in her way from the day she was planted, till iniquity was found in her, yet was she brought to ashes, made an astonishment and a terror, and thou shalt never be any more, saith the Lord, Nineveh that great City, the City of God.

Yet all her strong holds like fig-leaves with the first ripe figs, if they be shaken, they fall in the month of the eater, she is empty, voyd and wast, the heart melts, the knees smite together, and much paine is upon all loynes: Thy Shepherds slumber oh King of Assiria, thy Nobles shall dwell in the dust, thy people is scattered upon the Mountaine, and no man gathereth them, there is no healing of thy bruise, thy wound is grievous, all that heare of thee shall clap the hands over thee, for upon whom hath not thy wickednesse passed continually.

Babylon that said of her selfe, I shall be a Lady for ever, I am, and none else besides me, I shall never sit as a Widdow, nor know



know the losse of Children, of whom God saith, *these are my Battel-axe and weapons of War that was so dreadfull and so successful, that she removed the bounds of the people, robbed their treasures, put down the Tower of the world, whose hand found as a nest the riches of the people and, as one that gathers eggs that are left when the fowles has lay them, she lay away for seate. So she gathered all the earth and there was none that moved she was opened her mouth or peeped, none had the boldnesse to say unto her, what dost thou? yet this Babilon the glory of Kingdoms, the beauty of the Chaldees excellency, was overthrowen, as when God overthrowen Sodom and Gomorra, and when she were shaken in pieces, all Nations that admired her, rise stand astonishd at her fall, Hell is moved from beneath to meet thee at thy coming, all the Kings of the Nations shall speak and say to thee, art thou also become weak as we? Is this the man that made the earth to tremble? that did shake the Kingdoms, that made the world as a wilderness, that destroyed the Cities that opened not the house of his prisoners, how is the Hammer of the whole earth cut asunder and broken? how is Babilon become a desolation? how art thou fallen from Heaven oh Lucifer, Son of the morning how art thou cut down, which did weaken the Nations?*

Esa. 10. 13.  
14

Esa. 13. 19.

Isa. 14. 9.

Ver. 16.

Ier. 50. 23.

Esa. 14. 12.

Rebe. 13. 4.

Rev. 17. 17.

13. 7.

Rev. 18. 2.

Ver. 9.

Ver. 10.

Ver. 8.

And as it was with this litterall, so it shall be with mysticall Babilon, she hath had her time of ruling, of reigning, all the world wondered after the Beast, saying, who is like unto the Beast? who is able to make Warre with him? there was given to him a mouth speaking great things, hee opened his mouth in blasphemies against God, and the Kings of the earth made drunk with the cup of the whores fornication, agree to give their Kingdomes unto the Beast, and to the Beast made War with the Saints and overcame them, yet will the Lord shake the Foundations of Babilon, Babilon the great it is fallen, it is fallen, and become an habitation of Devils, and though the Kings of the earth have committed fornication, and lived deliciously with her, shall he make her and towers for her, when they see the smoke of her burning yet they shall be unable to support her because her plagues shall come in one day,

day in one houre, (if you thinke a day too long) even death, mourning, and famine, and she shall be utterly burnt with fire, for strong is the Lord that judgeth her.

Lastly, to name one City more, *Jerusalem* the City of God, the Mountaine of his holynesse, beautifull for situation, the joy of the whole earth, that had fortifications by nature and by art, a City of the greatest Priviledges, that had the largest promises, sweetest experiences, *God was knowne in her palaces for a refuge*, that were so dreadfull to the Nations, that when the Kings were assembled, they saw it and so they marvelled, they were troubled and they hastned away, of whom God saith, *walk about Zion ye round about her, tell the Towers thereof, marke well her Bulwarks, consider her palaces, that you may tell it to the generations following*, yet the following generations that have heard

Psal. 48.

Mat. 24. 2.

Dan. 2. 31.

1. 35.

of her glory, have read of her ruine, that *a stone is no less upon a stone*: Come from Persons, Families, Cities, our to Nations, our own Kingdome, how oft hath it been shaken by the Romans, Scots, Picts, Saxons, Danes, Normans? what a world of shakings hath been in this poore little world? Look upon the great Monarchies, the Assyrian, Persian, Greeke, Romane, the great Image, whose brightness was excellent, and the forme terrible, yet she stanceth in her hands more this Image and the iron, the silver, the brass, the stone, and gold were broken in pieces and became like the chaffe of the Summer, the chaffing floor, and she minde, *what shall we say*: Nay if you goe a little further, you shall finde not onely the shaking of all Nations but of all Churches: there is no Church so wisely founded, so firmly setled, but they have had a time of shaking: Cast your eye upon the famous Churches of Asia, of Africa, and many great considerable parts of Europe, hath not God shaken to these Churches in pieces, that he hath made them to be as if they had never been? for the Houses of God are become full of desolable examples, the Shales are there, and the Sargres are there, the mill Peas are in their desolate Houses, and Dragons in their pleasure palaces.

Isa. 13. 21.

22.

palaces, and the Temples of the living God, *breaks the* *bold of every soule Spirit, and a Cage of every nestling and bairn* *full Bird.* Thus the Doctrine is clear, that all Nations and Inhabitants of the world have their times of shaking.

If you aske why should God thus shake the Nations?

Answer: 1. God never wants power to effect it, he that is the King of nations, and unto whom all the nations are but the drop of a Bucket and as the dust, fa ballance, can easily shake all nations; for what is a drop to the Ocean? and the small dust in the one end of the Ballance to a talent of Lead and heavy weights in the other end? nay all nations before him are as nothing, they are counted to him lesse then nothing.

He never wants ground to inflict it, he hath just cause to shake the nations, for the nations provoke him every moment: When the nations shake off God no wonder he shakes off them: when the nations shake God out of all, 1. out of all they are, will not have God neither in their hearts, *Psal. 14. 1.* nor in their heads, *Psal. 10. 4.* God is not in all their thoughts, nor in their mouths, *our* *languages are our own, who is Lord over us?* nor in their works nor waies, they profess they know him, *but in works they deny him*; when men are all for themselves, make themselves their own end, and consequently their own God, their own Idole, I had almost said, their own Divell; when they shake God, 2. out of all they have, GOD shall have nothing to do with their States, all they have little enough for themselves, too little for their lusts; received much, expect more, but never returne to God according to that they have received from him: they say to God as the uncleane Spirit to Christ, *What have we to do with thee, art thou come to torment us before the time?* God may do for them what he pleaseth, but they must have liberty to do what they list. *How shall I pardon for these things, saith the Lord?*

2. They shake God out of all that God is, or account

Rep. 18. 2.

1 Res.

Esa. 40. 15.

Ver. 17.

2 Res.

Psal. 12. 4.

Til. 1. 16.

Mar. 1. 23.

Ier. 5. 7.

eth deare unto him, heave God out of his own Ordinances, much of man and little of God, in Gods own appointments lift God out of the world. Question Gods presence, his providence; be ly the Lord; and say, it is not hee; deny God his property, his liberty; turne Turkes, Tyran:s against God, will not admit him a being in their own hearts, nor permit him a being in the hearts of others; plunder him out of all hee hath on earth, and teare him out of heaven; and had they power answerable to their will, would un-deine their Creator: No wonder when God sees the Nations in such a posture of *distance* from him, and of high *defiance* against him, that he shakes the Nations; it is rather a wonder of mercy, that all *Nations* are not consumed, and if his mercy were not as infinite as his Majesty, his provoked Sovereignty might in a moment reduce the world into a meere non entity.

God never wants instruments to be employed in this service, if God be about a worke of reforming, the instruments are few and fearefull: *Moses* himselte is timorous, who am I, that I should goe against *Pharoh*? The great Prophets make Apologies, desiring rather to be excused then to be employed: *Jeremy* saith, Ah Lord God, I cannot speake, for I am a Child; but if God be upon a worke of destroying, instruments are ready, multitudes at his beck, he needs but to hysse for the fly of Egypt and the Bee of Assyria; and they come in hast, and rest all of them in the desolate valleys, in the holes of Rocks, upon all thornes, and upon all bushes, and so greedily are they of this employment, that they beg a Commission to be sent, as persecuting *Saul*, breathing out threatnings and slaughter against the Disciples of the Lord; went to the High Priest and desired of him Letters to Damascous, that if he found any of this way, men or women, he might bring them bound unto Jerusalem, and he was not idle when he got this power into his hands, he made havock of the Church, entering into every

every House, haling men and women, committing them to prison: when God would have *Abah* to fall at Ramoth Gilead, an evill Spirit stood ready for that designe, and undertakes audaciously, I will perswade him; may, to forward and violent are men in this service, that it is seldome but they exceed their Commission, whereby God is provoked to revoke their power: I am sore displeased with the Heathen that are at ease, for I was but a little displeased, and they helpe forward the affliction; thus every vermine can do mischief.

*2. 1. 13.*

*4. Ref.*

It is God that shakes the Nations, for what ever instruments are used, God appeares to be the maine agent. Hence it is, that meanes, that are unconsiderable, contemptible, produce effects that are wonderfull, 1. Causes that are most probable prove frequently most unsuccessfull. The Battell is not to the strong, nor the race to the swift. 3. The manner God takes in carrying on his designes are imperceptible, his waies in the darke, and his paths in the great waters, and his footsteps are not seene, Clouds and darknesse are round about him, yet righteousness and judgement are the habitation of his Throne: And hence it is that effects, which are seen rise often from causes that are unseene, that when men see neither winde nor raine, yet the valley is filled with water, which God doth for this end, that the world may take notice, that there is a God who rules by his power for ever, and whose eyes do behold the Nations, therefore the Rebellious shall not exalt themselves.

*Eccles. 9. 11.*

*Psalm. 97. 2.*

*Vse.*

If all Nations have a time of shaking, wonder not if you see many shaken out of their Houses, thousands shaken out of their own Countreys, into a wilderness. Beloved, thinke it not strange concerning the fiery triall, which is to trie you, as though some strange thing had happened unto you, for you know that you are to be tried, as gold is tried by fire. If all have their time of shaking, foresee these stormes and prepare against them, every creature hath his refuge, and there are few diseases, but there are cures.



ble remedies, either to prevent them, or remove them. Labour before these shakings come, that you may find rest in the day of trouble: If you ask how I answer, when you see all Kingdoms shaken, your Laws, Liberties, property, life, labour to get a property and to cleare your Interest to that Kingdom which cannot be shaken: the gaine of heaven will answer all your losses on earth, and that being certaine will support the Spirit in the midst of all uncertainties, if you have laid up your treasure in heaven it is in sure hands, and there the walls are so high and strong, that thieves can not climbe over, or break through to steale: but if you have no state but what is on earth, no inheritance but what is in the world, all you have lies at the mercy of cruell adversaries.

Vsc. 3.

**Orulus noster  
ubi dicitur Dei.**

Essay 26.11.

**Psa! 123. 2.**

*Pfd. 25.15.*

*McCles. 8. 6.*

Prov. 23, 24.

3. If God shake the Nations see the hand of God in all the shakings that are in your persons, Families, in all the conclusions that are in the world; in every worke wherein is Gods hand, there should be our eye: Its our wisdom when Gods hand is lifted up to see it: Its part of that subjection we owe him; *as the eye of a servant looks to the hand of shew Masters, and the eye of a Mayden to the hands of her Mistress, so our eyes attend on the Lord our God:* It is a meanes whereby to get support from him, *my eyes are ever towards the Lord, for hee shall pluck my feet out of the net:* and not only should our eye be upon him but our heart should bee after him: our greatest worke to stay these shakings is not with man but God.

It is our sinne and misery, ~~and our misery is great~~  
~~upon us,~~ that either we are secure in the midst of dan-  
ger, as a drunken man ~~upon the top of a ship~~ in the midst  
of a storme; or if we be shaken out of that Lethargy, and  
our eyes be open, we see any hand rather then the hand  
of God, complaine of any but of our selves, cry out of  
the lusts of every one but of our owne, we complaine  
of the sad misunderstanding betwene King and Parlia-  
ment, that wicked Countsellours seduce him, that bloody  
Cavaliers are about him, that Countreies are plundered,

## Innocent

Innocents affrighted and thousands in many places made  
desolate: but have we not greater cause to complaine of  
that misunderstanding betwixt God and us? that our  
hearts and the spirit of Christ are at such a distance, that  
our soules and the soules of the people of the Land seduced  
by wicked Counsell make Warre against the Hea-  
vens? have we not need to think of some accomodation  
betwixt God and our persons betwixt God & our poore  
Nation? Is it not time to consider of some propositions?  
may the King of Kings who is infinitely jealous of his  
honour, yet counts it his honour *to passe by transgression*,  
therefore he sends propositions to us ready drawne, and  
signed with the blood of his dearest Son all which are so  
equall in them selves, so advantageous unto us, that no-  
thing but hellisti madnesse can keepe our soules from  
God at such a distance. There are great preparations  
(these shaking times) to stay the hand of man, either by  
a way of compliyanee, or resistance, and shall there be  
no preparations *to move our God*, to bring our selves and  
our Land to comply with God; when the hand of God  
is most in all these shakings, if we be not able to resist  
that hand, is it not our wisdom to pacify that which  
we cannot endure? for who *amongst us can dwell with these*  
devouring fires, who can dwell with everlasting burnings? can  
*shine hearts, endure or shine hands be strong in the day the Lord*  
deales with thee, therefore be willing to bee reconciled  
to him, that your soules may enjoy him as a friend  
whom you cannot endure as an Adversary. It would be  
an Act of mercy in these dayes of misery, if we did not  
*stay our selves upon him that smites us*, but every man would  
looke to his maker, and all our eyes would have respect  
to the holy one of Israel.

When you see the hand of God shaking the Nation,  
humble your selves under the mighty hand of God, that  
God may exalt you in due time; shall the Heavens grow  
blacke over us, the Earth tremble under us; the World  
tremble round about us, shall all Christendome *recede*  
and

Prov. 19. 11.

Amos 4. 12.

Esa. 33. 14.

Ezech. 23.

14.

Esa. 10. 20.

Esa. 17. 7.

4. Pse.

and fro like a drunken man, and shall onely our hearts in all these shaking times be unshaken? If we looke either upon the Judgements of God that are upon us, or the sinnes that are committed by us, or the difficulty to carry on the worke of Reformation for us, or if you looke upon the World of uncertainties to humane reason, what the events may be of this great shaking in the World; all these may be strong motives this day to humble us.

*First Motive.*

First, the Judgements of God upon England: may wee not say *who gave up England for a spyle, and Ireland unto Robbers?* hath not the Lord against whom wee have sinned? therefore hath he poured upon us the fury of his anger, and the strength of the Battell, is hath set us on fire round about, yet we carry our selves as though we knew it not, and though it burnes we lay it not so heart, and these shaking Judgements may the rather move us because this concussion is first universall, the dileafe is Epidemicall, this shaking began in the *Palatinate Bohemia*, but it hath spread it selfe over *France, Spaine* and all the Christian World, the Lord seems to have a *conversie* with all Nations, & to plead with all flesh, giving up a wicked World to the sword, as hee threatned before the ruine of *Jerusalem*: Behold evil shall goe forth from Nation to Nation, and a great whirlewind shall be raised from the coasts of the Earth, and the flaine of Lord shall be in that day, from one end of the Earth even to the other end of the Earth, all Nations shall drinke of the Cup of *trembling and be moved*, and be mad, and be drunke and spew, and fall and rise no more, because of the sword that I will send amongst them.

*Esai. 42. 24. 25.*

*Ier. 25. 31.*

*Ver. 32.*

*Ver. 33.*

*Ier. 25. 16. 17.*

*Cæpit Anno. 1486. Et ferè Annis 40. Anglis fuit perpetuum malum, &c. Semper. de febris lib. 4. c. 15.*

If that *Sudor Anglicus* that raigned in this Iland some 40. yeares together, slew so many, that strangers wonder how this Iland could be so populous to beare, and bury such incredible multitudes from *England*, it went over the Seas to *Holland, Zeland, Denmark, Norway, &c.* The malignity then was great, but nothing to what now it is. It was then in the spirits, yet onely such as were

Naturall,



naturall, but now in those that are spirituall: then were there sweats of water, but now of blood, bloud of all sorts the meane and mighty.

These concussions are so dreadfull, that when the Prophets lived in such dayes as these, their practice may be our President, how did they mourne with bitter wailing? *for the hurt of the daughter of my people am I hurt,* Jer. 8. 21. *I am blaske,* and when others mourned not they mourned the more heavily. *Give glory to the Lord before he cause darknesse, and your feete stumble upon the dark Mountaines, and while you looke for light hee turne it into the shadow of death, and make it grosse darknesse.* Say to the King and to the Queene, *humble your selves; sit downe for your Principalities shall come downe even the Crowne of your Glory.* But if you will not heare it my soule shall weepe in secret places for your pride, and mine eye shall weepe sore and run downe with teares, *because the Lords stocke is carried away Captive.* Looke away from me saith the Prophet *Isaiab,* *I will weepe bitterly, labour not to comfort me, because of the spoyling of the daughter of my people, when I heard saith another that thou didst march thorough the Land in indignation, and thresh the people in anger, my belly trembled, my lipps quivered at the voyce, rottennesse curred into my bones, and I trembled in my selfe that I might finde rest in the day of trouble; did all the godly Iewes mourne for trembling Judah, and shall not we that are true English men mourne for languishing England? we that are Christians mourne for shaking Christendome? Are not the sorrowes, the feares, the dangers of England as great nay greater then those of Iudab? they were shaken by an Enemy without, but our disease and danger is in the midst of our owne bowells, God is dashing England against England, the Father against the Sonne, like that plague threatned against Egypt, worse then all the former ten; *I will mingle a perverse spirit in the midst of Egypt,* and I will set the Egyptians against the Egyptians, (we may say now) *Christian against Christian,* even*

Jer. 13. 16.

Jer. 18.

Ver. 17.

Esa. 22. 4.

Hab. 3. 12. 16.

Esa. 19. 14.

Ver. 2.

even in their neereſt relations, not onely under the ſame government, as the Iriſh againſt the Engliſh: but in the ſame Land, Country, City, Towne, Family: the Engliſh againſt the Engliſh as God ſaid of Egypt when he intended to overthrow it. they ſhall fight every one againſt his brother, and every one againſt his neighbour. City againſt City, and Kingdom againſt Kingdom. If our afflictions be greater then thoſe of Judah, why ſhould our affections be lower, why ſhould not every man cry out *O my bowells my bowells, I am pained at my very heart, I cannot hold my peace, becauſe thou haſt heard O my ſoule the ſound of the Trumpet, the Alarme of Warre, deſtruction upon deſtruction is urged, the whole Land is ſpoyled, had thoſe men of God bowells for ſtrangers nay for Enemies, as Eſay my heart ſhall cry out for Moab and not onely Moab ſhall howle for Moab, but I will bewaile the Vine of Sybna, I will water thee with my teares O Heſhbon, my bowells ſhall ſenna like an Harpe for Moab and my inward parts for Kir-hareſh; is not England, Chriſtendome, dearer to us then Meab unto him? If Rachel wept for her children, and the men of Ziklag when their ſonnes and Daughters were taken captive, wept till they could weepe no more. how much more cauſe have we to weepe for this Church and State, the wombe that bare us, and the breſts that gave us ſucke and every one in this day of mourning to bow downe heavily, as one that mourneth for his Mother.*

*Ier. 4. 19.*

*Eſa. 15. 5.  
Cap. 16. 7.  
Verſ. 9.  
Verſe 11.*

*1 Sam. 30. 4.*

*Pſal. 35. 14.*

*2<sup>d</sup> Motion.*

If you turne your eyes from the ſorrowes to the finnes of our perſons, Families, Nation and the whole Chriſtian World, this may increaſe our humiliation: for the great concuſſions of the World that are univerſall, argue the abominations of the World to be univerſall, if we conſider the whole World. Firſt the greateſt part of it is unchriſtian. Secondly, the greateſt part proteſſing Chriſt is Antichriſtian. Thirdly, the greateſt part of them that are of the reformed Religion, in profeſſion are without Religion, and againſt all Reformation that are in thoſe great ſhakings that were in the Chriſtian

World

World, when the *Goths, Huns, and Vandalls* over-ran *Germany, France, Italy, Spain*, the greatest parts of *Europe*, and the famous Churches of *Africa*; there was an overspreading of sinne in the whole World, before that over-flowing scourge passed through the World, that *Salvian* who lived in those times, writes that there was little of Christ in all Christendome; that Christians were worse then Heathens: that men were counted so much the wiser by how much they were the wicked-er, sinne growne to that height that every thing was loved, admired: only God in all contemned, & no hope that the world should grow better, when all new convictions made them worse. Our condition is the more dolefull because we cover our Enmity with hypocrisie: we may read in that year of our Judgements what our sinnes are, that so many Armies should meet together in the bow-ells of the same Land, clasp one against another, yet all sides pretend they fight in the same quarrell: for the King, the Parliament, the Liberty of Subject: former ages cannot shew such a President, and after times will wonder at the misery, that a people should be to near in Language, and in delignes at such a distance: oh that the Lord who hath given us one lipp would give us also one heart and that we might have *windowes* into our hearts, that every one might read the hurt of his neighbour, else how just will it be with God to lend the sword against an hypocritical Nation.

Surely the greatnesse of the miseries that now are upon the Christian World, may convince us of the greatnesse of our iniquities, if the humours to be purged out were more tractable and lesse tenacious, our potion need not such strong ingredients, and if we consider this Island, another little world in regard of the situation and extent, yet it may be a Microcosme in respect of the greatnesse of our abominations, there is a conjunction of all sinnes, First all sorts of Persons, Princes, Priests, Princes, Professors, Opposers. Secondly, sinnes of all

Christo  
Christiani.  
Sine Christo  
malitiam sapi-  
entiam purant,  
& prudentiores  
esse nos credi-  
mus, quanto pe-  
iores sumus.  
Vbi est Christi-  
anitas nostra?  
Omnia amamus,  
omnia colimus;  
solum Deus com-  
paratione omni-  
um vilis: & que  
tandem spes  
emendationis in  
nobis qui non  
errore opinionis  
ad malum duci-  
mur, sed studio  
male voluntatis  
adversus Deum  
semper peius  
esse videamus.  
salu de cuber,  
nact D. i. l. 6.  
1.7. per tot pe-  
ccata scit. act.  
Ep. 10. c. 5.

sorts, of all kinds, Uncleanesse, Prophaneſſe, Apoſta-  
cy, Malignity. Thirdly, finnes of all degrees, sinne first  
willingly. Secondly, wilfully, maliciously, obstinately,  
deſperately, affronting God to his owne face. Fourthly,  
finnes against all meanes, against convictions, purposes,  
promises against vowes, & our late Protestation, against  
mercies neither favours, nor frownes better us; under  
the sense of wrath in the sight of Hell it selfe wee pro-  
voke God, and are so farre from endeavouring to bee sa-  
ved; that many curse themselves; and instead of saying,  
*Lord save us we perish*, cry God damne us.

3. Motion from  
the difficulty of  
Reformation.

Thirdly, consider, wee have not onely our sorrowes,  
and our finnes, and the finnes of the Land and Christen-  
dome this day to humble us; but also the difficulty of  
Reformation to get from under our finnes, that the ini-  
quities of these times may not be the ruine of this Age,  
there can bee no redemption to the Christian World  
without Reformation, and to carry Reformation tho-  
rough Christendome: how difficult how improbable  
is it? and to an eye of flesh impossible? if we looke up-  
on the Enemies in Christendome that stand against it,  
they have all advantages. First they are many in number.  
Secondly, in Power potent. Thirdly, in Wisdome po-  
liticke, as *Midian* too hard for *Israel*; out with the  
Saints and *vexe them with their wiles*. Fourthly, in riches  
wealthy, and that wealth may command many heads,  
many hands. Fifthly, in diligence more active, whilst  
the *Husband-man sleeps they are sowing tares*. Sixthly, in  
their designs more united, as if they were all acted by  
one spirit which workes strongly in the children of dis-  
obedience: thus the Adversaries of Reformation are  
like the sonnes of *Zeruah*, too hard for *David*, like that  
great Mountaine before *Zorobabell*; that most men begin  
to say of this worke, as the Spies of the Land of Pro-  
mise, though wee should confesse that Land, and this  
worke to be good in themselves; yet we cannot believe  
but they are too good for us, for though it be desired and  
attempted

First the Ene-  
mies that are a-  
gainst it.

Numb. 25.  
18.

Num. 13. 28.

attempted it is impossible to be obtained. *And the hearts* of the people of this Land begin to melt, as Israell murmuring in their Tents, saying, *because the Lord hated us, he hath brought us forth out of Egypt to deliver us into the hands of the Amorites*, so we are ready to say wee have desired Reformation, but God delivers us up into the hands of Papists to destroy us, why should we goe on with this worke any further? our hearts are discouraged, our Adversaries are greater and taller than we, thir Cities are great and walled up to Heaven, moreover wee have leene the sonnes of *Anak* there.

*Deut. 1. 27*  
28.

Secondly, the friends that are for it.

2. If we looke upon the friends of Reformation, they are, first fewer like too little flocks of Kids, *pitching over against the Army of the Assyrians, which fill's the Country.*

*1 Kings 20*  
*1 Cor. 1. 26.*  
7.

Secondly, Poorer. Thirdly, they are more exhausted, their houses plundered, Countries spoyled, themselves many of them in severall parts of the Christian World banished, so that thousands may say as *Naomi*, *I was full*

*Ruth 1. 20*  
21.

*and the Lord hath made me empty, call me not Naomi, but call me mara*, for the Almighty hath dealt very bitterly with me. Fourthly they are more divided, and that division a sad Prognostick, threatening desolation when the stones of the building begin to cleave, and fall off one from another, the house growes ruinous and the breach thereof comes *suddenly in a moment*. Fifthly, they are now

*Esay. 30. 13.*

most dejected, begin to be weary of the Medicine; the potion that should heale them makes them so sike, as that many yeeld up themselves rather to languish in their disease, than any longer to take pills that are so bitter: what condition can be more sad then neither to be able to undergoe the disease that molest's us, nor to endure Physick that should helpe us? and most chuse rather to die quietly then attempt recovery with bitter potions. Fourthly, it may adde to our humiliation this day to consider the uncertainty of events in all these confusions, our disease is certaine to England, to all Christendome, and though wee know God doth not shake the

*Nec pati morbos nec ferre medelam.*

4. *Mot.*

the World in vaine, or to no end, yet this end which is known to God is unknown to us: God takes delight to hide the events from the foresight of men, and no man can tell what a day, much lesse what a moneth or yeare may bring forth: this Church and State our Mother that bare us is sicke, and we are come this day to her bed of languishing, to mourne with her, to mourne over her, but whether this sicknesse bee to life or death, whether England be fallen sicke as *Elisha*, who was fallen sicke of the sicknesse whereof he died, or as *Lazarus* whose sicknesse was not unto death, but for the glory of God, that the Sonne of God might be glorified thereby, who though he died, and for a while there was great mourning, yet he was soone recovered, and then there was greater rejoycing.

2 Kings 13.

14.

Lobn. 11. 4.

Ver. 43.

Hi sunt ulcimi  
singulus mori-  
bundz  
Libertatis. L.

The nature and event of the sicknesse of our Land is unknowne to the wisest of our State Physicians and our best Divines vary in their opinions, some of the wisest have laide many yeeres ago that the Church of England was fetching her dying throbs, drawing her last breath, and though God wrought a strange recovery, yet the relapses are so many, that within a few dayes there are so many changes betwixt hopes and feares, that the same men differ in opinion from themselves: the Symptomes of our disease are in such variety, in such contrariety, the Aspects of Heaven so opposite, the pulse of England so unequal, that no Divine can in that unse divine infallibly what the end of these things shall be: have we not cause while we are held in this great suspense in a matter of such great consequence, wherein our selves, Wives, Children, families, Cities, King, Parliament, Church and Kingdome are deeply concerned to weep bitterly, to wrestle strongly, to cry mightily as *Moses* for his Sonne, so we for our Mother that bare us, as he begged the life of his sonne, O that *Abraham* might live, to let us beg with all importunity the life of our Nation, saying, O that England might live in thy presence, and for Englands sake let us never hold our peace, and for Irelandes sake,

H/4. 62. 1.



take, let us give the Lord no rest till the Reformation of the one goe forth as brightnesse, and the redemption of the other as a Lampe that burnes, and though we have many feares, let us not cast away all confidence, for though these concussions might be, and we have deserved should bee for desolation: yet God can turne the str. ame making this poylon to be a cordiall and changing the curse into a Blessing and that which might be a corrosive to devoure us may prove a restorative to repair us: for all shakings are not for ruining but sometimes for reforming, as in the text I will shake all Nations; but the end shall be for the good of all people, and that is the second part of the text, the end of these shakings is not a curse threatned from Mount *Geball*, but the sound of a blessing promised from Mount *Gerizim*, though the Lord should suffer the destroyers to plunder our houses, to undoe the City, to undoe the Kingdome; It is God, labour to justifie him though he condemne us; for who knowes whether the Lord may not returne and have mercy, for when there is no desert in us, no probability of the least good for us, free grace can finde arguments for redemption when deserved Justice might cloth us with desolation; what was Judah, when this promise made unto them, but full of uncleannesse. ver. 13.

Deut. 27. 12.

Common to  
omnes gentes ut  
veniant:  
Vau hic est  
TETRAPO  
hoc est  
pro "1, a  
summar; & pro  
ut Drusiu. in  
loc.

2. Doct.

Jer. 29.

Bani. 7. 21

Though all Nations have their times of shaking, yet all shakings are not for ruine, but sometimes for reforming, as this in the Text. First all shakings are from God. Secondly, coming from the onely wise God, must needs be for wise ends, for the ends of shaking are determined before any shaking be attempted, I know my thoughts towards yo, &c. Thirdly, all great shakings from God argue that God is about great changes. 4th. All great changes are either in Fury or in Mercy, either to make the world better or leave it worse, where these concussions heale not siane, they ripen Judgement; and when Apostacy is not recovered, malignity is increased, calamity is hatned: hence it is that all the great shakings

ings



ings are either for Ruine or for Reforming.

- Exod. 15 19. 1. Some shakings are for ruine both to persons and Nations, *Pharaoh* and *Egypt* shaken but not reformed, their lusts not healed till they sank *like Lead in the mighty waters*. *Felix* had his time of shaking when the powers of the world to come were opened, the dregs in the bottom so discovered; that he trembled, yet he tooone settled upon his Lees againe, and willing to do the Jewes a pleasure left *Paul* bound; there is a dry wind from the high places of the wilderness, towards the daughter of my people, but not to Fan nor to cleanse, even a full winde from those places shall come upon *Jerusalem*, but not to make her lesse sinnefull, but more miserable; the enemy shall come up as Clouds, his Charets shall be as the Whirle-winde, his Horses are swifter then Eagles, woe unto us for we have sinned: When Christs Fan is in his hand, he will throughly cleanse his Floore, but that day of cleansing, though it be joyfull to the wheate, yet to the chaffe it shall prove terrible, for he will burne up the chaffe with unquenchable fire. If you aske, why should God in any of these shakings bring any person or Nation unto ruine?

Ans. 1. Some are rotten, and bodies which are unsound, whether Naturall or Politique, cannot endure shaking, but are like a bowing wall and a tottering fence.

2. They have no roote in themselves, no foundation but of sand, and when the raine and the floods come, and the windes blow and beate upon such a house it falls, and the fall thereof is great, for where the roote is rottenesse, no wonder their blossoms go up as dust.

3. Many persons and Nations are so rotten at the heart and roote, that they and their corruptions are Homogeneous all one, from the sole of the foot unto the head there is no soundnesse, but all they are, are wounds and bruises, and putrifying sores; and when a fretting Leprosy is so spread in a building, that when the infected stones are taken away and other stones put in their roome, and with other mortar, yet if the plague breake out againe after

Esai. 1. 6.  
Levi 14. 40.

Ver. 41.

all this, then there is no other remedy but to breake down the house, the stones of it and the timber thereof and to carry them forth of the City unto an uncleane place, as Jerutalem before the captivity compared to a boyling pot, *the great seam went not forth out of her*, therefore because *in thy filthinesse is lewdnesse, and I have purged thee and thou hast not bin purged, therefore thou shalt never be purged from thy filthinesse any more.*

Ver. 45.

Ezek. 24. 6.  
to the 14.

4. Under all shakeings, the humors and lusts are so far from being removed, that they are enraged, corruptions grow more impetuous, more venomous, all shakeings prove but the roulings of sleepy Lyons, and the lusts begin to march more furiously, and their drivings are like the drivings of *Ishb the Son of Nimshi*; this is a sad fore-runner of ruine, *when I would have healed Israel, then the iniquity of Ephraim was discovered.*

2 Kin. 9. 20.

Hosea 7. 1.

5. Though the finnes of persons and Nations are never pleasing to God, yet when God is shaking persons and Nations, and tendring reformation to them the sins then of those persons and Nations are most displeasing: And hence it is that we read, when there have bin hopes of the best times, there have been the saddest breaches, as when the Tabernacle was erected, and there came fire from the Lord, and consumed upon the Alter the burnt Offering, which when all the people saw, they shouted for joy and fell upon their faces, yet in the height of this joy, when these demonstrations of mercy were abused, and the Sons of *Aaron* offered *strange fire*, there went out fire from the Lord and devoured *them*, and the whole House of *Israel* called out to bewaile that burning which the Lord had kindled: When the Gospell prevailed wonderfully, that the Christians sold all they had, and brought the price and laid it at the Apostles feet, yet at that time what a sudden breach upon *Ananias* and *Sapphira*? When Christ the healer of the Nations came to his own and his own received him not, how were those daies of joy to the Jewes the begining of sorrowes? and

Lev. 9. 23. 24.

Lev. 10. 1. 2. 6.

Act. 4. 34. 37.

Act. 5. 10.

F

when

when in those shakeings their Nation was not reformed, how suddenly, how fearefully was it ruined? for then their sinne grew exceeding sinnefull; thus some shakeings are for ruine.

2. Though some shakeings are for ruine, yet free Grace makes frequently great concussions to usher in glorious reformatiōs, as when *Eliab* was at *Horeb* the Mount of God, the Lord passed by, but yet not discerned by *Eliab*, his Spirit not sufficiently prepared to an awfull regard of the divine presence, till a great and strong wind rent the Mountaines, brake in pieces Rocks, and after the winde an earth-quake, and after the earthquake a fire, and after all this the Lord appears in a still small voice unto *Eliab*: what a shake gave Christ to *Saul* when he was going to *Damascus*, that he was *struck down with trembling and astonishment*? yet this shaking was in mercy, not in fury: God shook him that he might shake down all the strong holds of Satan in him, and of a persecutor he is turned a Professor. As God deales with the soules of persons, so with States and Nations; *Israel* in *Egypt*, their oppressions greatest when their redemption is nearest: thus is it Gods way to carry on Reformation thorough the midst of concussions, and though many shakings are not accompanied with Reformation, yet no Reformation came into any Church or Kingdome without some kinde of shaking.

Quest.

Quest. If you aske why reformation, so necessary in it selfe, a worke so advantagious to the soules of men; that which is good, and doth good, why should it with reasonable men meet with any opposition.

Answer.

Answer. 1. Reason from *Sathan*; therefore the nations oppose their owne good, because deluded by the great *Jeducer of the Nations*, where he gets in, he is hardly got out, hee would not leave the possessed till hee had torne him and left him halfe dead.

Rev. 20. 3.  
Mar. 9. 26.

2. Reason.

2. From *Sathans* instruments, especially *Antichrist*, as there was great shakings all the world over, before his rule

rise, the Romane Empire broken in pieces, that which  
 lessed and hindered, the revealing of the son of perdition might be  
 taken away: So it is not improbable; but hee will make  
 great shakings in the World before his fall. 2 Thes. 2. 7.

3. Form our selves.

1. The prejudices that are in the hearts of men against  
 Reformation, whereby it is, that no Reformation ever  
 was so good, but by many in every age, it was evill ipo- 3 Rea<sup>c</sup>  
 ken of, and these prejudices are various, according to the  
 variety of mens dispositions and corruptions.

1. Some thinke it unneedfull specially in the Church,  
 as if the Church could not erre: which error is such a  
 grand imposture, That if it once bee admitted into any  
 person or Nation, it leaves that person and that Nation,  
 not onely withoutall sense of their disease, but without  
 all care or conscience to seek a remedy.

2. Some that confesse Reformation needfull, yet con-  
 ceive it unexpedient, if not to the soules of men, yet to  
 their states, and if not to the States of men in generall,  
 yet to sundry men in their particular; could their bee  
 such a Reformation found out, as would advantage all,  
 that none in any thing might be losers, then it would  
 be worthy of all acceptation: this was the prejudice the  
 Jewes had against the Meisiah, the great Reformer, if Job. 11. 48.  
 we let him thus alone, all men will believe on him, and the  
 Romans shall come and take away our place and Nation: this  
 was the argument Demetrius used, which made silver  
 Shrines for Diana against the great Apostle, to his com- Acts 19. 24.  
 panions: Sirs ye know that by this craft, we have our wealth,  
 but you see that this paul hath perswaded much people saying, they  
 be no Gods, which are made with hands: so that our craft  
 is in danger to be set at nought. &c. 26. 27.

To remove this great prejudice, consider: 1. No man  
 can bee a loser by Reformation, for there are but two  
 things exposed to losse, 1. Their lusts, and what ratio-  
 nall man can thinke himselfe a loser by the losse of his  
 corruption? for what diseased man, is a loser by the  
 losse of his diseases.

Aquinas.

Luk. 12. 15.

Job. 3. 30.

Luk. 15. 17.

Rev. 21. 6.

Cant. 3. 4.

II Pet. 1. 8.

True, if our lusts were only to be mortified, we could not be losers; they are better lost than kept: but secondly our estates are in danger, for that consider there is no design upon necessities or conveniences but onely upon superfluities; and diseases bred by repetition are oft cured by exanition and nature as it is not deficient in necessities so it is not redundant in superfluities: nature tells us that superfluous members in the body are unusefull and so farre from being comely, that they add deformity: and grace tells us, *mans life consists not in abundance*. 2. Suppose some particular persons should lose: yet every true soune of the Church should preferre the publike good before his private losse, we are unworthy of Christ if unwilling, that our selves should decreace that Christ may increase: 3. consider that hee that loseth all to gaine Christ, his gain doth infinitely surmount his losse for he that finds Christ, he finds more then hee can lose. Because he finds himselfe and the *life is more then food*. 2. He finds his God: 3. In God and Christ hee finds all things rest for his soule comforts for his spirit, which are incredible before he tast them: and unspeakable after his soule is filled with them: he finds that good that is infinite; that soule thinkes unworthily of Christ, which thinkes he can be a loser by him: for if there be joy enough in Christ to content a being that is infinite there is much more then enough to content our finite beings.

3. Some that conceive it not unprofitable, yet looke upon it as unpossible; it is a worke very good if it could be done at all, or done with lesse difficulty: I answer to that consider it is Gods excellency to carry on greatest workes through greatest difficulties; what were the Apostles to convert the World? What was poore Luther to attempt the shaking of Babylon in all her height and greatnesse? tis our wisdom to looke to duty, & Gods worke to master difficulties.

4. Besides these prejudices in the head there is much unwilling

unwillingnesse in the hearts of men to be reformed as  
*Amis* in faith of himselfe in his conversion: Conviction,  
 was so cleere, that I could not deny, and yet corruptions  
 was so strong, that I could not yeeld: and in this conflict hee  
 continued about twelve yeeres \* his finnes discovered,  
 but not detested. \*

\* Non erat om-  
 nino quod re-  
 sponderem veri-  
 tate convictus.

nisi tantum verba levis et innoxiosa modo, ecce modo sine paululum sed modo et modo non habebant mo-  
 dum, *Augus. Confess. lib. 2. cap. 5.*  
 Vid. ca. 7. multi mei anni effluerunt, forte duodecim anni, ex quo undevicesimo a quo aetatis meae lecto  
 Ciceroni Hortensio esse carueram studio sapientiae et differbam contentia felicitate terrena ad eam  
 in vestigandam vacare; cujus non intentio, sed vel solam iustitiam jam preponenda erat etiam inventis  
*Thesaurus regni in gentiam &c. lib. 1.*

A ego Adversarius miser, valde, miser in exordio ipsius adolescentiae etiam petieram a te castitatem  
 et continentiam; da mihi castitatem et continentiam, sed noli modo. Timebam enim ne me cito ex-  
 audires, et cito sanares a morbo concupiscentiae quam malebam imple, quam extinguere, *ibid.*

\* Noveram iniquitatem meam, sed dissimulabam, et connivebam, obliviscibaris, *ibid. 7.*

His soule convinced but not converted, graces (as cha-  
 rity *continency*) formally asked, but not cordially desired,  
 fearing God should grant his request too soon, when his  
 heart longed rather to have his lusts satisfied, then to be  
 extinguished.

Thus many men in the World, have not much to say  
 against Reformation, yet their hearts are not for it; the  
 great quarrell that many have in this Kingdome, with  
 this great Council is the same that the Samaritans had a-  
 gainst *Nehemiah*, it grieved them exceedingly that there was  
 come a man to seeke the welfare of the children of Israel; and  
 that which should bee the joy of our Land, is a griefe to  
 many, that there is come a Parliament that seekes the  
 spirituall welfare of this our Sion. *Neh. 2. 19.*

5. Besides these prejudices against Reformation, in  
 the heads and hearts of men, the disagreement of them  
 that desire Reformation, is no little prejudice; many say  
 I am not against Reformation: I see it is needfull, I  
 confesse it's profitable, but yet I cannot be so much for  
 it; whilest I see thote that seeke Reformation, nor to a-  
 gree amongst themselves, what it is, that they desire to  
 be reformed.

To this I Answer, 1. That these divisions are to be la-  
 men-



*Iud. 5. 15.* mented, and for these *there are great thoughts of hearts.* 2. though this is to be condoled yet it is no argument why Reformation should be delayed or deserted: for there were never any Reformations in the world, but in them that sought it there was for a time some difference. In the Church of Corinth, was not their conversion of God, because amongst the Converts there were some *division*? were not *Paul* and *Barnabas* sent of Christ, because the contention *betwixt them grew so sharpe; that they parted one from another*; among all artists there is some difference, The Philosophers are not all of one mind, shall therefore a man resolve for his own part to be sceptick, to believe nothing? Physitians in the same disease, are not all of the same judgment, shall therefore a patient rather chuse to languish under his distemper, then adventure on a Physitian? Shall a man argue because there is some error, therefore there is no truth?

*Vid Orig. Contra Celsi. Chrysost. in Act. mutui inter eos pugnae, &c. Lañ. 1, 4. c. ult. Minus docti minus Terent. Apolo. c. 1. Scit veritas, se peregrina inter, se agere, inter extraneos facile inimicos invenire.*

*Vnum gessit ne ignorata damnetur paulo post. Quid inquis, ut quam ut oderint homines quod ignorant, etiam res mereretur odium? Tunc etenim meretur cum cognoscitur an mereatur. Vacanti autem meriti notitia unde odij iustitia defenditur.*

*Malius nescire quia iam occidit. Adeo quod nesciunt, prejudicant esse, quod si sciant, odisse non poterant.*

Had ye lived in the dayes of the Apostles, in the time of *Luther* by this argument you had never yielded to any reformation: This was the argument the *Pagans* had against the Christians, Papists to this day, have against the Protestants; in all ages there have been some Christians, either unskilful or unwatchfull. The Gentile said, I would be a christian but I know not what to think. Your difference are so many.

3. Why is the most propable meanes deferred when by this diversity may be healed: or is it of purpose deferred? Thus this Objection may daily be renewed.

6. To these might bee added as another ground why Reformation meetes with opposition: the many advantages that corruption hath against Reformation: 1. *corrupt* hath sundry pleas against truth: 1. Priority of possession though not in our primevæ nature as God made it, yet as it is in our persons: *1 Cor. 15. 46. The first man is from the earth, earthy: howbeit that is not first which is spiritual, but that which is natural.* 2. The great sinne of the World is the World speaks evill of things it knowes not, it pleads congruency

congruency to corrupt nature: error is a familiar, Re- *Iud: ver: 10.*  
 formation a meere stranger 3. Vniuersallity of accep-  
 tance with the corrupt World. 4. Reformation hath  
 these disadvantages, that though the promises of Christ  
 are farre greater then if Sathan should let us, as hee did  
 our Saviour upon an *exceeding high mountaine*, and shew  
 us *all the Kingdomes of the World, and the glory of them*, and  
 proffer to us as unto him all these things will I give you,  
 yet what is all this to Heaven? I will give thee my spirit, *Ma: 4 8.*  
 my Thrones, my selfe, my joy; &c. What is a moment;  
 to eternitie? but herein the promises of Christ are disad-  
 vantaged, because they are, 1. Spirituall, and our hearts  
 carnall, 2. They are invisible to any eye, but the eye of  
 Faith, and we walk not so much by Faith as sense, 3. The  
 chief of them are in future, the greatest estate of a Chris-  
 tian is in reversion; not presently bestowed, but safely  
 reserved: but our spirits run mainly for the present and  
 are neglective of the future. *1 Pet: 1. 4.*

If therefore in the worke of Reformation Sathan op-  
 poseth. 2. Antichrist with all his might interposeth.  
 3. Our owne heads bee full of prejudices, and our hearts  
 full of unyeeldingnesse. 4. If so many disagreements that  
 men cannot agree to bring in truth, as a Iesuiticall world  
 to introduce error. Lastly, If truth it selfe meet with so  
 many disadvantages no wonder that Reformation meets  
 with opposition, and the times of Reforming be times  
 of shaking.

The Use is for ingagement, and incouragement: 1. By *1 Ps:*  
 way of ingagement for our persons, to bee willing to bee  
 Reformed our selves, and be friends to Reformation,  
 that it may have some friends, though it have many  
 adversaries.

Say not because these are shaking times, therefore they  
 cannot be times of Reforming, Consider.

1. It is Gods way to carry on Reformation, through  
 the midst of concussions. We are not the first put upon  
 these straights, other Generations have had as great, as  
 many

many: what interruptions met with the building the second Temple? and when the Temple was built, and the City was without walls and gates: how many conflicts had *Nehemiah*? and yet the Lord carried the worke on according to his promise, *the street shall be built, and the wall even in troublous times.*

2. Consider this way of God is admirable, no better way can be invented.

Obj:

Can that bee admirable to have stormes, threatening ruine, houses plundered. Kingdoms divided, to have the Kings of the earth set themselves and the Princes to take Councell together against the Lord.

Ans: 3.

2 Cor. 4.

It is admirable in regard: 1. Of God himselfe, that *the excellency of the power might bee of God, and not of man*; when God makes a passage for his cause thorough pathes that are impassable, God hath a thousand waies to carry on his worke which man knowes not, *I will make way Mountains and Hills, I will make the Rivers Ilands, and will bring the blind by a way they know not.*

Esa: 46. 19.

2. In regard of Religion whereas all false Religions in the World, if you looke upon them, they have been carried on by an arme of flesh, the Popish Religion by fire and faggot, *Mahometisme* by force and strength; It is one evidence of the truth of the Christian Religion that *Christ* hath carried it on by means contemptible against all oppositions that are imaginable, who could have thought that a few fisher-men should carry on the truth, the Princes of the World not helping, but all the great *Monarches* of the World opposing the Christian Religion in the infancy thereof, whilst it was yet in the cradle and those fierce persecutions continuing in their height and heate with a rage reaching up to Heaven for the space of three hundred yeeres, no stormes could blow out the light of this sun. Clouds might cover it, but never extinguish it; because the Gospell is from God *the World cannot overthrow it*, whereas all those Religions, which the *Romans, Greekes* and all the *Gentiles* went a whoring after before

Mat: 5. 39.

before Christ, are all come to nought, and the rest that are risen since, shall shortly be destroyed with the brightness of his coming.

2 Thes: 2. 8.

3. In regard of Gods people this way hath ever proved advantageous, to be led through the *valley of the shadow of death* to the land of uprightnesse, and by the gates of Hell to the doores of Heaven.

Psal: 23. 4.

*Obj.* What advantage can it be, when they are *slaine all the daye long, and accounted as Sheepe to the slaughter?* their lives are no more regarded then the lives of beafts; can the plundering of their houses, spoiling their goods, stripping their bodies naked, and leaving them uncovered to the shame of Ireland and England, now as once to Egypt? Can the spilling of their blood, &c. be to their advantage?

Rom. 8. 36.

Esa: 20. 4.

*Ans.* 1 Answer, their advantage herein is reall, and may be visible, if we consider their loties sustained, and the gaine procured. 1. For their losse, when God shakes his people, it is to shake them from their security to cleane them from their dregs to powre them off from their Lees, to purge away their drosse, and to take away their Tinne, many shall be purified and made white, and tryed, the wicked shall do wickedly, and none of the wicked shall understand, but the wise shall understand.

Isa: 1. 12.

Jon: 48. 11.

Esa: 1. 25.

Dan: 12. 10.

And many times it befalls them as it befell those workers when the furnace was made seaven times hotter, it consumed onely the cords that bound them. 1. If your losses be reall, Houses, Lands, &c. yet consider, 1. You lose no more for your God, then others have lost for their lusts, and shall Hell outbid Heaven? 2. You lose nothing for Christ, but what you had from Christ; 3. What are the things you lose but such as you must leave, and oft you cannot *take to whom?* 4. You lay downe nothing for Christ, but Christ laid downe ten thousand times more for you, and all we can lay downe is as pretious seed, and they that carry it out weeping, shall doubtlesse come againe rejoicing, and they that have beene most

Dan: 3. 25.

Ecclesi: 15. 23.

19.

Psal: 126. 6.

dejected with the crosse shall be highest exalted with the Crowne.

2. In the meane time consider, the gaine that is procured.

Ex: 2. 34.

Ephes: 6. 13.

14.

Hof: 12. 4.

Gen: 30. 8.

1. Their graces are excited, acted, discovered, enlarged; the best Christians have bin bred in the worst times; by these shakings their root shootes deeper, their sincerity shines cleerer, when Christ is a signe spoken against, and the sword pierceth (not onely the bodies) but thorough the soules of his people, then *the thoughts of many shall be discovered*, their affections grow hotter, as living springs in sharpest Winters have their heat intended, when standing waters lie congealed; the Armour of God is girt upon them closer, their cryes grow louder, their prayers stronger, their wrestling as *Jacob who wept and made supplication and had power over the Angels*; they wrestle as *Rachell* who said, *with the wrestlings of God have I wrestled and have prevailed*: Their communion with Christ growes dearer, they are shaken out of themselves, and from the Creatures, they are made more willing to leave this world where they are so much hated, prepared so long for the day of Christ, when their glory shall be revealed, fitted to rejoyce in the day of vengeance, and to sing *Hallelujahs* for the downfall of *Babylon*, looking and longing for that day when *Moon shall become a wasp* and *all their enemies make their footstools*.

Phil: 1. 28.

Totul. 270. cap. 27.

Cruciate, troquece, damnate, interite probatio est inno'entia vestre iniquitas vltra.

2. Their privileges are exalted, *to you it is given not onely to believe but also to suffer for the name of Christ*, the World admires the *Lacedemonians*, the Romans, and they that had the courage in any place in any age to die for their freinds, to lay down their lives for their Country, were so esteemed by the Heathens, that they had Statutes erected, Pictures ingraven, titles of honour inscribed; the World doing what it could to make their names immortall; how much better to suffer for *Christ*? Hence those Primitive Christians in saddest dayes, had the courage to say to their greatest adversaries, plunder

us, torture us, do with us, what you will or what you can, your iniquity is but the prooffe of our innocency, you think to weary *out the Saints of the most High*, by inventing greater torments, but the sect of christians is the strangest sect that you ever read of, it is *assured by those miseries whereby others are terrified*. The more it is afflicted the more it is increased, you may loppe us, as men doe the hedges in the Spring, but wee shall grow the faster, increase the thicker, and when your violence is at the highest to condemn us, then God in mercy will absolve us: what soule would not desire to have his name enrolled in that Catalogue, among the cloud of witnesses, who *wandered up and down, destitute, afflicted, tormented, were stoned, tortured, yet upon many thy tearmes not accepting deliverance because they looked for a better resurrection?*

3. Their comforts enlarged, Christians which have had the sorest conflicts have had the strongest comforts, if our flesh tremble to thinke of the pressures, let our spirits rejoyce to consider their supports; God never laid upon any of his, more then hee enabled them to endure; when their burden was heaviest, the eternall God was their refuge, and underneath them were the everlasting armes; and as their afflictions did abound, their consolations did much more abound, put to death in the flesh, but quickened in the Spirit: you may finde the ancient Martyrs singing upon Racks, wearying their tormentors; our later Martyrs rejoycing at the stake, triumphing in the flames; and sundry times Christians chusing rather to be throwne to Lyons without, then to be left to lusts with n: how were these bitter waters of Marah, sweetned to the Spirits of the Apostles? what mixture could be displeasing to Saint Paul when his spirit was in that temper, that he could say and say in truth, *I take pleasure in infirmities, in reproaches, in wants, in persecutions, in distresses for Christs sake, for when I am weak then am I strong; for Gods strength is made perfect in our weaknesse: most gladly therefore will I rather glory in mine infirmities, that the power*

Dan. 7. 25.

Exquisitor  
que iue crudeli-  
tas vestra ille-  
cebra est magis  
scilicet nostrae plu-  
res effunditur  
quodque mori-  
mar Tertul. ibid.

Cum damna-  
mur a vobis a  
deo absolvi mur.

Heb. II. 35.

Third davan-  
tage.

Deut. 33. 27.

2 Cor. I. 5.

1 Pet. 3. 18.

Ad leonem, ma-  
gis quam leonem.  
Tertull.

2 Cor. 12.



ΜΥΣΤΗΡΙΑ ΘΕΟΥ of Christ may rest upon me: Thus no condition is  
 ὡς πατὴρ by way of engagement; not to desert the worke of Re-  
 ἀγάπης, μυστήρ formation, though there be *Lions in the streets and Beares*  
 ἀλγῶν δ' ἐπὶ in *our way*, though they that understand among the peo-  
 χρεῖς δόξης. ple, and which instruct many, *fall by the Sword and by Fa-*  
 Ensch. mine, by Captivity and by spoyle many daies; yet they shall be  
 Dan. 11. 33. holpen with a little helpe, and though some of vnder-  
 34. 35. standing fall, yet it is to try them, to purge and to make  
 them white.

2 IJe. For encouragement: if some shakings may be for re-  
 forming and all not for ruining; then though we be no-  
 thing but feares in our selves, yet cast not away your  
 confidence, for there is hope in God that raiseth up the  
 dead.

Obj<sup>t</sup>. But you will say, alas, what hope can we have, when  
 still the *Clouds returne after the raine*, our hopes are turned  
 into feares, our expectations are disappointed? the Lord  
 hath put us and our *land in silence*, we looked for peace,  
 but *no good comes*, and for a *time of health yet Bebaia trou-*  
 ble? Had we any Prophet amongst us as the builders of  
 the second Temple had, *Haggai* and *Zechary*? or could  
 you tell us of any certaine promise whereupon to  
 ground our hope in the midst of all uncertainties that  
 might be a comfort: how *beautiful* would be the feet of  
 them that could bring us glad tidings?

Ans<sup>w</sup>. I Answer, in the midst of all these uncertainties there  
 are some things certaine.

1. For the cause, this is certaine, that the cause of  
 Reformation shall never die so long as Christ lives, and  
 we are sure that Christ lives and raignes and will out-  
 live all his adversaries, for he must raigne till he hath  
 put all *his enemies* under his feet, and *because he lives* the  
 Church shall live also, and the gates of Hell shall not pre-  
 vaile against it; and though the Archers have  *sorely grie-*  
 ved her, and shot at her, and hated her, yet shall her Bow  
 abide in strength and the armes of her hands shall be made  
 strong

ΜΥΣΤΗΡΙΑ ΘΕΟΥ  
 ὡς πατὴρ  
 ἀγάπης, μυστήρ  
 ἀλγῶν δ' ἐπὶ  
 χρεῖς δόξης.

Ensch.

Dan. 11. 33.

34. 35.

2 IJe.

Obj<sup>t</sup>.

Jer. 8. 15. 16.

Rom. 11.

Ans<sup>w</sup>.

1 Cor. 15. 25.

Math. 16. 18.

Gen. 49. 23.

24.

strong by the hands of the mighty God of Jacob, and the Son Es<sup>a</sup>. 60. 14.  
 of them that afflicted her shall come bowing unto her,  
 and the Scepter that comes out of Israel shall smite the <sup>Num. 24. 17.</sup>  
 corners of Moab, but you will say, alas! what is this to  
 us in our daies? for who shall use when God doth these  
 things?? I answer therefore:

Ver. 23.

2. As the cause is certaine so the persons of Gods peo-  
 ple may know this for certaine, and know it for their own  
 good, that all these shakings shall set out Gods glory, shall  
 further their good, and though you know not the partic-  
 ulars so far as to answer all doubts, yet you may know  
 so much as may answer all carnall feares, though we  
 know not what evils shall be upon the earth, nor what <sup>Prov. 27. 1.</sup>  
 a day much lesse what this Summer may bring forth;  
 yet we know that nothing is in the wombe of time, that  
 was not first in the wombe of Gods counsells before all  
 time, and that nothing ever was in Gods determined  
 councill, but what shall conduce to the praise of his glo-  
 ry, and that his glory and his peoples good are so inse-  
 parably joyned together, as neither man nor Divell can  
 put asunder; and therefore though a sinner may doe <sup>Ecc. 8. 13.</sup>  
 evilly an hundred times, and his daies be prolonged (for  
 Solomon the wisest of men could not know how farre or  
 how long the onely wise God would permit the worst  
 of men: yet (saith he) this I know, it shall be well with  
 them that feare God, even which feare before him, but at the  
 end of all events, it shall not be well with the wicked, nei-  
 ther shall he prolong his daies, which when they are at the  
 longest are but as a shadow, because he feares not before God, <sup>Rom. 8. 28.</sup>  
 and this we know, saith the great Apostle, that all things  
 worke together for the good of them that love God, not  
 onely our Springs and Summers, but our Autumnes and  
 our sharpest Winers, not only our hopes but our feares,  
 and when God hath brought this great worke to perfe-  
 ction, then shall the whole world returne and discern  
 betweene the righteous and the wicked, betwixt him  
 that serveth God and him that serveth him not, and <sup>Mal. 3. 18.</sup>  
 then

*Eze* 14. 23. then your soules shall see and say, *that I have not done wish-  
ous: anſe all that I have done ſaith the Lord*: In the mean time  
let every pious ſoule waite upon him, *that hideth himſelfe  
from the Houſe of Iſrael*, and ſay with the Apoſtle, *come it is  
a ſmall thing to be judged of mans day*, alas our life is ſhort and  
therefore the good and evill of this life cannot be long.

*Eſa.* 8. 17.  
*I Cor.* 4. 3.

*Object.*

But what is this to our Nation. God may carry on his  
own cauſe, and in the miſt of all theſe ſhakeings pre-  
ſerve his own people, as in the ſhaking of an Olive Tree,  
*Eſa.* 17. 6. two or three berries may be left on the top of the upper-  
moſt bough, foure or five in the outmoſt fruitfull bran-  
chs, yet for all this, our Cities may be made *a ruinous  
heape*, and England an undone Nation, and though it  
ſhould goe well with us in our particulars, yet if the land  
of our Nativity, the land of our deſires, ſhould be trod-  
den underfoote, have we not cauſe to ſay as *Rebecca* ſaid,

*Eſa.* 25.

*Gen.* 27. 46. *I am weary of my life becauſe of the Daughters of Heth*? If  
*Jacob* take a wife of the Daughters of *Heth*? what good  
ſhall my life do me if England be married againe to  
Rome. and the publique be in danger? what joy can our  
particular ſafety afford us when publique calamities  
overwhelme our Brethren? can you tell us any good  
tidings for our land?

*Anſ.*

I anſwer, though the finnes of England be out of mea-  
ſure ſinfull, and under the whole heaven hath not been  
done, as hath been done amongſt us, wickedneſſe never  
higher, never fiercer, we are full of Apoſtacy: the Turks,  
and Papists are Idolatrous, Superſtitious, yet the more  
devout men are in their way, the more they are honour-  
ed, onely in *England*, the profeſſion of the true Religion  
is applauded, but the practice of that which the Land  
profeſſeth is exploded, ſtrictneſſe is accounted madneſſe,  
devotion almoſt Rebellion, reading, praying, faſting and  
trembling at an oath, made ſufficient characters to mark  
out the houſes for a ſpoyle, and the Inhabitants unto rob-  
bers: juſtly might God ſay, *ſhall not I viſite for theſe things,  
ſhall not my ſoule be avenged on ſuch a Nation as this*? ye ſay  
not

*Ier.* 5. 9.

not our wound is incurable, and our bruise without healing, for there is hope in the God of Israel concerning this: for to raise up your hope consider three things.

First, the cure of England is not impossible to God. Free grace can finde Arguments of sparing, where Justice might finde ground of destroying: for God in the redemptions of his people

First, He lookes not onely upon the evill of sinne that is committed, but on the evill of misery that is endured, and by their miseries is induced to help them. When Israel was in Egypt, we read little of their grace, but of their cries, and of their pressures, and Ieroboam the son of Iosaph, was a wicked Prince, and the people wicked, yet the Lord saw the afflictions of Israel *that it was very bitter, for there was not any stout up or left, nor any helper for Israel*, yet the Lord saved them by the hand of Ieroboam the sonne of Iosaph. Exod. 2. 23.  
2 Kings 14. 26.

Secondly, God doth not so much looke at the good-nesse of Professors as the rage of opposers. I said I would scatter them into corners, and would make the remembrance of them to cease from among men, *where is not that I feared the wrath of the Enemy, lest their Adversaries should behaue themselves strangely, lest they should say our hand is high, and the Lord hath not done all this.* Deut. 32. 26. 27.

Thirdly, God lookes not alwayes how a people are prepared for deliverance, but how they prize it, how they pray for it. God takes measure of the spirits of men, and of their graces, to prevent the fainting of the one and the failing of the other. *I will not contend for ever, nor will I be alway wrath, lest the spirits should faile before me, and the soules which I have made; the rod of the wicked shall not rest upon the righteous, lest they put forth their hands to iniquity.* Esay 57. 13.  
Psal. 135. 3.

Fourthly, God lookes not what grace he findes in them while they are afflicted, but upon that Grace hee intends to convey to them when they are delivered.

5. God looks not at any thing so much without him.

as at his owne free purpose of love within him not onely at mens sufferings, but how his name in them should suffer, *I said I would poure out my fury upon them, never thelesse I withdrew my hand, and wrought for my names sake, that it should not be polluted amongst the Heathen: God may say of England as once of Israell, not for your sakes doe I this, be it knowne unto you, be ashamed and confounded for your owne wayes* O house of England, never thelesse I will remember my covenant with thee, that thou mayest remember and be confounded, and never open thy mouth any more, because of thy shame when I am pacified towards thee saith the Lord. Surely if God deliver our Nation and carry on the worke of Reformation in the midst of all our feares, all the Inhabitants of our Land may cry out with shoutings, *Grace Grace unto it*, and the Lord alone shall be exalted in that day. But you will say these Arguments prove Reformation in England onely to be possible, and that through hopes in God, when nothing but feares from men, but yet this possibility may bee to other Nations, and to other Churches as well as unto us, and yet we see them lie desolate, and why may not the same line be stretched over us? however from possibility none can argue a certainty, no not so much as a probability. Many things may be, that never shall bee, it's not impossible but England may be reformed, but yet it's rather probable for the iniquity thereof it may bee destroyed.

*Answer.*

Answer, Though the finnes of England have deserved that God should shake us all in pieces, and sell us into the hands of the worst of men to ruine us, yet as it's not impossible to his attributes, so it is not altogether improbable in regard of the manner of his dealings with his people, that he will save us and though there are many signes of death upon us, yet in his free grace hee hath not left us without some tymptomes of recovery, for

First hath not God in England a people, praying to him.

him, wrestling with him, and is it usuall to God to prepare the heart to pray, and not *to cause his owne eare to heare?* *Psal. 10. 17.*

Secondly hath not God a people approving of him, whose soules-desires, are that Christ may guide them by his Counsell, act them by his spirit? doth he usually passe a sentence to Reprobate a people, when a people are unwilling to reprobate their God? when Israell would none of God, then and not before were they rejected. *Psal. 81. 11. 12.*

Thirdly, hath not God a people appearing for him? and doe yee thinke that God will not stand up for them that stand up for him? when *Paul* stood up for God, *though all men forsake him yet God stood by him.*

Fourthly, hath not God a people cleaving to him, and walking with him, unwilling to cast him off, or to bee cast off by him? how many thousand poore soules importune his stay amongst us? resolving in the sense of thine owne dilabilities, and in the strength of his free mercies, what ever become of them to hang upon him, and though he smite them *into the place of Dragons*, and cover them *with the shadow of death*, yet not to leave him nor forsake him: though God kill them, yet they will trust on him, and have *their eyes towards him*, knowing they are undone without him, and therefore threw themselves at his feete, saying, Lord if we perish we will perish in beleiving, we will cast our selves into thy Armes, we will roule our selves on thy mercies: and is it not Gods promise not to leave a people, or to forsake them when he hath given them a heart unwilling to depart from him? the Lord will be a refuge for the oppressed, a refuge in times of trouble, and they that know thy name will put their trust in thee: for thou Lord hast not forsaken them that seek thee. *Psal. 44. 19. Job. 13. 15. Psal. 5. 15. Ester 4. 19. Lev. Psal. 9. 10.*

Fifthly, hath not God in England an increasing people? God hath lately brought in many young ones, many great ones, and hath God brought them in at such a time as this onely to destroy them? We say the husband man

H

when



Luk<sup>e</sup> 13. 7.

Judges 13. 23

Hester 4. 14

Obie.

Answer.

Jer. 2.

Obiect.

when he puts new stakes into a rotten fence, hee intends not to plucke it up and burne it: that yeare when men put new pillars into an old building, we argue their purpose is not immediately to ruine that structure, and till the tree was many yeares barren, the Lord passed not that sentence, cut it downe, why cumberst it the ground?

Sixtly, the Lord hath not left himselfe without many witnesses of his love, though there be sad tokens of his displeasure, and that he hath beene and is still neere unto us, *his wonderfull workes declare*, for when troubles have been nigh, our God hath beene farre off, hee hath risen up and shined forth upon the sufferings and supplications of his people, and may we not argue as shee did, *If the Lord were resolved to kill us he would not have received a burnt offering of our hands*, neither would he have shewed us all these things, besides when the rage of *Hannan* was not onely against *Mordecai*, but against all the Nation of the Jewes, from the universality of the danger *Mordecai* argues the certainty of redemption, and though all propable visible meanes failed, yet he is confident, God would not deliver up all his people unto ruine, and therefore tells *Hester*, *if thou altogether shalt abstaine as thou hast begun, shall their enlargement and deliverance arise to thee from another place*.

But were not most of these propable signes of good in the Reformation of *Israhel*, and yet in those dayes desolation was threatened and not long after inflicted, *Israhel* in his person was the best of Kings but the Princes, and the people were setled upon their Lees & that Reformation of his was rather in the head then in the members rather forced upon them, then sincerely imbraced, or cordially desired by them, as *Jeremy* and *Zephany* who lived in his dayes prove abundantly, and therefore when *Israhel* died, all that glorious reformation died with him, and gave up the the Ghost, in regard wherof it is said, *ho* All these Symptomes though they may persuade the cure of England to be neither impossible, nor improbable,

ble, yet none of these convince it to be int<sup>2</sup>ainable, and when to many mornings of hope have been covered with a cloud, and have ended in a storme, we are loath to comfort our selves with probabilit<sup>ies</sup>, whose issue, and close may be full of uncertainties: can you find any way how the redemption of England may not onely be probable but infallible?

The cure of England is not onely probable but may *answer* prove unquestionable; if we endeavour in practice to follow the way, the Text holdes out unto us in a way of promise. If the Lord Christ the Messiah be entertained into our Nation, and be the desire, and delight of our Kingdome, then all our shakings shall end in settling, for that is the onely meanes whereby concussions are ordered of God, for reforming and not for ruining when they make way for the desire of the Nations to come, which is the third and last part of the text. When Christ comes in the midst of shakings of any person or Nation, to be the desire of that person or Nations: then all their shakings shall be for reforming & not for ruining. In opening whereof consider first, that Christ is the desire of all Nations as hath beene proved before largely: there is one great objection. How can Christ bee the desire of all Nations when first the Nations did not know him (and believe if things undiscerned cannot be desired.) Secondly, how are the Scriptures true which speake of the Messiah, as that holy one whom man despiseth, and one whom the Nation abhorreth. Thirdly, Christ speakes of himselfe I am a wor<sup>m</sup>e, and no man a reproach of men, and despised of the peoples, all that see me laugh me to scorne. *Ob.* Ignoti nulla cupido. *Esa.* 49. 7. *Psal.* 22. verse 6. 7.

Fourthly, it is prophesied concerning him by way of wonder why doe the Heathen rage, and the people imagine a vaine thing? the Kings of the Earth set themselves, and the Rulers take Counsell together against the Lord, and against his Anointed. Fifthly, according to this prophesie it was fulfilled, for against the holy child Iesus, both Herod and Pilate with the Gentiles, and the People of Israel were gathered. *Act.* 4. 27.

*ed together. Sixtly, Christ was so farre from being the desire of all Nations, that he came to his owne, and his owne received him nor, and the Church of the Jewes confesseth, that they looked upon Christ, as a root out of a dry ground*

*John 1. 11. he hath no forme nor comlineffe, when we see him there is no beauty that we should desire him; he is despised, and rejected of men; a man of sorrow, and acquainted with griefe, and wee hid our faces from him, he was despised and we esteemed him nor, and hence some of the ancient that expound the first part in the Text, to be of Christs comming in his flesh, and by his spirit, yet the latter part of Christs comming to be the desire of all Nations, they thinke not fully accomplished untill the day of Judgement.*

*Desideravi  
enim &is Genti-  
bus veniet de  
novissimo ejas  
expectatur ad-  
ventu.  
Aug. deciv. l.  
c. 35.*

Though Christ was not actually desired, yet hee is rightly stiled the desire of all Nations: Because

*First, he is most desireable in himselfe: all things that are desireable are in Christ, beauty, bounty, goodnesse, greatnesse, whatsoever can be attractive of your love is to be found in Christ, he is more precious then Rubies, and all things thou canst desire is not to be compared unto him, hee is the chiefest of ten thousands. Precious Pearles doe not lose their reall worth, though their worth to many be undiscernable.*

*Prov. 3. 15*

*Cant. 5.*

*Secondly, hee is most desireable to us, all Nations stand in need of him, there is nothing in all the world so absolutely necessary. but men may have a subsistence, yea in greatest glory without it; men may live without Peace, Liberty, Wealth Health &c. but woe to that man that is without Christ, he is without God, without hope in the World, without himselfe: Without him what soule can live contentedly? or dye comfortably? there is but one thing necessary and that to all, and that one thing must of necessity be most desireable.*

*Eph. 2. 12.*

*3. He is the desire of all Nations because his desire is after the Nations, though he needs them not, though thousands of Angels stand before him, & thousand times ten thousands daily Minister unto him, though he lies in the bosome*

*of*

*Deut. 7.*

of his Father from all eternity, as one brought up with him and was daily his delight, rejoicing alwaies before him; yet such infinite love did he beare to men in whom there was nothing lovely, that he saith of himselfe, *my rejoicing is in the habitable part of the earth, and my delights are with the Sonnes of men.* Prov. 8. 30.

4. Because all Nations successively shall have Christ as the desire of their soules revealed unto them, and without controversie, this is one part of that great mystery of godlinesse, *God manifest in the flesh, preached unto the Gentiles believed on in the world, &c.* 1 Tim. 3. 16.

5. Because when ever Christ comes to the Soules of any person, Family or Nation as their desire, then and not before, those persons, Families and Nations, are most desirable of all others, as *Daniel* is called a man of desires, a man greatly beloved; and what made him or any other, lovely in the eyes of God; but onely the Image of his Son, *in whom Gods soule delights*: It is in Christ that God hath chosen us, called us, redeemed us, to the praise of the glory of his grace: and it is onely through him that he hath loved us, he hath made us accepted in his beloved: why doth God prefer his people above all the world? it is not for their birth, their parts, their breeding, but because Christ is formed in them, therefore the world is not worthy of them, and God counts nothing too deare for them: I have given *Egypt for thy ransome, Ethiopia and Sheba for thee, for your sakes have I sent to Babylon, and brought down their Nobles*; and for their sakes is the frame of nature supported, else this stately House might be made a dung-hill, but the sentence of dissolution is deferred till the number of the elect be fulfilled. Heb. 11. 38. Esay 43. 3. Jer: 12.

Lastly, when Christ hath set up himselfe in the soules of any person or Nation, as their desire, then they run after him, count nothing too deare for him, *all things but losse and dung in comparison of him*, they lay downe themselves, their parts, their states at his feet, they fly as a Cloud, and Doves to his windows, the multitude of Camels.

Ver. 6.

Camells and the Dromedaries of *Arabia* bring gold and incense to shew forth the praises of the Lord.

Rom. 8. 28.

2. Particular, when Christ is thus come to persons or Nations, then all shakings that shall befall them, shall fall out for their good; they shall be reformed by them, not ruined under them, for Christ makes reconciliation, where he comes he commeth to finish transgression, to make an end of sinnes, to make reconciliation for the people, and brings in an everlasting righteousness.

Dan. 9. 24.

1. He reconciles God to man, pales all debts, takes up all controversies, blots out the hand writing of Ordinances against us: though God might be justly displeased with us, yet in his Sonne he is well pleased.

Rom. 8. 28.

All. 8.

2. Here reconciles man to God, takes away all mistakes, heales all misunderstandings, casts down all strong holds of Satan, convinceth the poore soule that the wrath of God is heavier then death, that his favour is better then life; that all the sweetnesse a foule can finde in corrupt nature, in finfull courtes, is the gall of bitterness, and all that seeming liberty the very bond of inquiry. He writes deepe impressions of eternity upon the Spirit; gives repentance to the acknowledgeings of the wrath, that they may recover themselves out of the snare of Satan, who were taken captive of him at his pleasure, and that perswadeth Japhet to dwell in the Tents of Shem.

1am. 4. 1.

3. He reconciles man to man, takes up all differences, subdues all lusts which set the world at variance, gives them one heart, and one way, blesteth his people, and makes them to be blessings, that when shaking times come, they are as New wine found in the cluster, and one saith, destroy it not for a blessing is in it. teacheth the Sons of men higher principles, then any Philosophy of old was acquainted with, to deny our selves, to love our enemies, blesse them that curse you, do good to them that hate you, pray for them which despitefully use you, Recompence to no man evil for evil; As much as lieth in you, live peaceably with all men, overcome evil with good.

Esa. 65. 8.

Math. 5. 44.

Rom. 12. 17.

18. 21.



4. He reconciles man to himselfe, makes him to study his own heart, commune with his own Spirit, till we be Christs friends, we are our own foes, and *our worst enemies are those of his own house*: those lusts which he in his own bosome, then the soule begins to looke inward to repent of her wickednesse, saying, *what have I done?* *how joyfull hath my heart delighted me?* *how have my eyes desired full luste abused me?* Then God heaves Ephraime be moaning himselfe; *I have been as a Beast, a very Beast, chastened as a Bullock unaccustomed to the Yoke*: Thus there are great shakeings: a strange storme is risen, the Ship is tossed but Christ comes walking upon the waves; but when Christ enters into the Ship there is a great calme, and into what ever house Christ comes, he fills that house with glory, and the glory of the second house is greater then the former. *Some dispute how the glory of the second Temple exceeded the first*; some think in continuance the first Temple standing about 470. yeares, the other 420. others think in outward Magnificence, the Temple of *David* being much adorned by *Herod*; and some say newly edified. But this is confessed by all Christians that in regard that Christ who was greater then *Solomon*, came into the second Temple in his person, and from thence caused the Law to goe forth, and the word of the Lord from *Jerusalem* into all Nations, therefore the glory of the Temple of *David*, though the Foundation were inauer, yet the glory of the second house was far greater then the former. And this is beyond dispute, that where the Lord Jesus comes to dwell in any house, Family, or Nation, the glory of this spiritual Temple is greater then either that which was in the Temple of *David*, or that of *Babylon*; as far as the soules of men are above Beasts, and living bones above lime and mortar.

Information that Jesus Christ is the true Messiah, though there be many other arguments that are inestimable, and undeniable, from his names, his attributes, his



Mat. 26.

Dan. 9. 26.

priviledges, his workes, all which declare him mightily to be the sonne of God: Yet these reasons which are drawne from the circumstances are not contemptible; as from the place of his birth, *thou Bethleem art not the least among the Princes of Judah*, so from the time of his comming as the number of *Daniels weekes till the Messias be cut off*, and as many as argue from this place that Christ is the *Messias*, because he is promised to come duringe the second Temple.

Zach. 9. 7.  
10.

2. If Christ when he comes, makes all shakings to end in glory and Reformation, then it shewes us, who are the troublers of this Land and of all Christendome, they that shuffe out, keepe out Christ, out of the soules of men in any Nation, they are the men that *breake the staffe of bands, and cut asunder the staffe of bewty*, because Christ is kept out, therefore peace cannot enter in; and when a people *in their soules loath God, my soule saith Christ shall abhorre them*.

2. Use by way of counsell and exhortation, if you believe that it is Christ alone, *who can heale the Nations*, who can heale our soules, and heale our Land; then suffer me to tender two great requests, and desires to you all, from him *who is the desire of all Nations*.

Esa. 26

1. That you would make the Lord Jesus Christ, the desire of your owne persons: Oh! That you all that have heard this Day so much of Christ, would bee willing to entertaine him, that you would go home to your closetts and say to the Lord, *the desire of my soule is after thee, with my soule have I desired thee in the night*: Where can you place your desires better? Looke over all the World, see if there bee any like him, that is so good in himselfe, that hath bene so good to you, that can doe you so much good, that can resolve all your doubts, answer all feares, secure you in all dangers, that can content you whilst you live, comfort you when you dye, raise you when you are dead; that come what will come, in all changes can set you upon a rocke that is higher than

then all manner. Who would not love this King of Saints? *Psal. 42. 1.*  
 What soule would not long for this desire of Nations. *Psal. 19. 20.*  
 Did the church of the Jewes hunger and thirst, and wait,  
 pant, long; nay even break out for the very longing after  
 Christ? Her heart so full shee could hold no longer,  
 Her love being smothered, was a fire shut up in her bones;  
 shee must speake, and proclaime to all about her. *Cant. 5. 8.*  
 I charge you O yee Daughters of Jerusalem; if yee find my be-  
 loved, whom my soule loveth, tell him I am sicke of love: O let him  
 kisse me with the kisses of his mouth. I care not who frowne,  
 to my beloved smile. though the watchmen that went about  
 the City wake me, the Keepers of the Walls take away my nails,  
 from me, yet I will not be bereaved off, I will take no deniall, I will  
 him whom my soule loveth. Did ever thy soule thus desire  
 him? Then surely, the Lord whom you seeke will suddenly  
 come into his Temple. Our light is clearer, our affections  
 should be the warmer: If you would have Christ to open  
 the Gates of Heaven to you, open your soules to him:  
 lift up your heads O yee gates, and bee yee lift up yee everlasting  
 Doores, and the King of glory shall come in: make him to be  
 your end; his spirit your Councillor; promote his ho-  
 nour with your shame; his advantage with your owne  
 losse; make it your serious businesse to stoop to him to  
 him, to walk with him to lift him up in your own harts  
 above your selves, and above all creatures; that to you  
 to love may be Christ, that you may say, whom have I in hea-  
 ven but thee, & whom can I desire on earth? in comparison of thee. *Phil. 1. 21.*  
*Psal. 73. 25.*

Grandis res  
 petitur, opus est  
 verecundia com-  
 munitati peccati,  
 commendare  
 peccati, Ber-  
 nardus in loc.

Mal. 3. 1.

Psal. 24.

Phil. 1. 21.

Psal. 73. 25.

2. Do not content your selves to make Christ the desire of  
 your owne soules onely, but the desire of your families,  
 and of this Nation: but you will say, alas, what can we  
 doe to make Christ the desire of the Nation?

1. Doe what you can by way of supplication: he that  
 stands at the doore and knocks, it is as easie with him to  
 open the doore of a Nation to come in, as the heart of  
 one person: therefore for Sions sake never hold your tongue; yee  
 that are the remembrancers of the Lord keepe not yee silence, give  
 the Lord no rest till hee establish England, and make this

poore Island a praise of the Earth, pray for the King, that the Lords anointed, the desired of our Nation may returne in peace, triumphing upon the wings of the prayers of the Saints; that as *Amos* said to *Beniamin* concerning *Assir*, that a son of so many prayers, should not perish, so the Lord would say to *England*, the Father of your Countrey, a Father of so many prayers; a King of such strong supplications, shall not miscarry. Oh that we could pray more for the soule of our Sovereigne, than the desire of Nations might bee the desire of his Royall soule. And pray for the great Assembly, that no fraud nor force may ever breake that in peices; which though God hath broke the yoke of our burden; and the red of our oppressors.

Esa. 9. 4.

Helpe on this great worke of bringing Christ to the Nation by a reall personall Reformation, let Christs spirit prevaile with you, raigne over you: Be you transformed into the Image of Christ, when others manifest their distempers, shew you forth the graces of him that hath called you out of darknesse, into his marvellous light; Wee wonder that Reformation sticks so long in the birth; That the wheels of the Charet are so long in coming; But wee take not notice that the greatest impediment doth often lie within us; What should an impure people doe with pure Ordinances. Surely if personall Reformation went on faster, publike Reformation would be swifter, it would come flying upon the wings of Eagles, and cover our Land as water doth the Sea.

But especially the desire of all Nations, sende these two great Petitions unto you, the heads of our Tribes; the Elders of our Israel.

1. Make Christ the desire of your owne persons, and be Reformed your selves, whom God hath called to Reforme others. The eyes of all Inhabitants of the Land and of a great part of Christendome are upon you, many watch for your halting, many pray for your standing: you are in the hearts of many thousands.

to live and die with

with you. The good or evil you now do is likely to live many ages, and when you are dead and gone, and to follow you to judgement. You are not now your own, you have given up your selves to the service of the publique. *seek not your own things, but the things of Christ;* make Christ to be desired, and the beloved of your soules drive no designe to much, as how to exalt Christ, and he shall make you an eternall excellency the joy of many Generations. And though others prove faine and false, yet you that have engaged the publique faith, *be ye faithful unto death, and God shall give you the Crowne of life.*

2. Doe your utmost to make Christ the desire of our Nation, the way to save the Kingdome is to set up Christ in the soules of the Inhabitants: If you say what can we do? Give me leave to answer.

The only maine Cordiall to cure *England*, is to set up a learned, pious, faithfull, and painfull ministry that may not preach themselves, their own parts, or with the emptying words of mans wisdom, *but with demonstration of the spirit, and of power:* commending themselves to every mans conscience in the sight of God. The Lord hath given his word make it your care *that great way the multitude be of them that publish it;* be pleased to consider *1 Cor. 2. 4.*

First, Christ is yet unknowne to many great parts of our Nation; and where he is undiscerned he cannot be desired. Secondly, whiles his beauty is not revealed, the way of *truth* is not spoken off; and the practice of Christianity as much derided as if we lived among Heathens. It being the great sin of the World to speake evill of things they know not, and to condemne truth unheard; and from what parts of the Land are the Papists, and Atheists risen up in Armes but from those darke corners where the light of the Gospell hath little shined? and then justly may these parts leave scourges in the Kingdom which the Kingdom hath so long resolved. Whiles you suffer them to be Christs foes, new will never bee your friends. Thirdly, consider that all Reformation

*2 Cor. 4. 2.  
Psal. 68. 1.*

which have been forced in the ground, have ever proved feigned in the issue. The Arme of flesh may drive men to be Hypocrites, but the Arme of God must be revealed before they be drawne to be true converts. And the same grounds which perswade men to hypocrysie when times goe well, will carry them to Apostasie when times grow ill: and why hath our Nation so easily changed their Religion in severall changes under King *Henry 8.* *Edw. 6.* *Queene Mary.* *Queene Eliz.* but because Christ hath not been made the desire of our Nation? therefore have the people of our Land here like *empty clouds bin driven about with every winde.* It is the Spirit of the Lords mouth that must mainly consume the son of perdition. And it is not an Army in each but the voyce that speaks from Heaven, which makes way for Christ, that the desire of all Nations may come.

2 Thef. 2. 8.

Lastly, to close all with a word of comfort: however God may deale with us in our daies, yet here is a ground to expect that glorious daies shall come hereafter for Christ must come to bee the desire of all Nations: and as the Ancient prove by History of the Church during the second Temple, this prophecy was not fulfilled, so by the same Argument of the History of the Church since may we prove, that this promise hath not yet attained his full accomplishment: it is true Christ hath shined forth in his glory into many parts; brought in many Kingdomes and Nations: yet consider how the Christian World hath beene in most ages yet over zealous; so that we have cause to pray, *O Lord returne for thy servants sake, the tribes of thy inheritance.* The people of thy holines have possessed it but a little while: our adversaries have troden downe thy sanctuary. For the first 300. yeares, the Church had her garments rowled and dyed in bloud, and not long after the Romane Empire began to be broken, first with inward divisions, after by forraigne invasions on all sides; Then began Antichrist to rise, and after to reigne: when that which blinded

*E/ay 62. 18.*  
Roma alius Or-  
bis partibus im-  
perans seipsum  
terre non va-  
lens, se sua  
magnitudine  
fregit. August:  
de civ. l. 18.



was taken away, and since that time what sad stormes have been upon the Nations, all Ages can witnesse. I conceive that few will believe that during Antichrists rife, and raigne Christ could be the desire of all Nations: and since that time his ruine is by degrees, and we cannot yet sing that song in sense as done universally, which we see by faith, *Babylon the great is fallen, is fallen.* Besides the many promises by the Prophets concerning the extent and visible excellency of Christs dominion, which seeme yet to waite for a further accomplishment. Adde to these, the expresse promise of the calling in of the Jews: and the bringing in of the fulnesse of the Gentiles, with the glory that shall succeed. *Rev. 11. 25.* And in those dayes, and much more in these times, wherein we are sure we are nearer the performance by more then 1500. yeares. God may say, I would not that ye should be ignorant of this *mystery*, that blindness in part is happened unto Israel: untill the fulnesse of the Gentiles bee come in. And therefore wee have the greater cause to follow our God with all possible importunities, that in all these shakings of the World, he would prepare our way for the desire of all Nations to come, and fill our soules, our Land, and the whole World with the admiration of the brightness of his rising: that all the Kingdomes of the Earth *may become the Kingdomes of Jesus Christ*, that after all these shaking times there may come times of refreshing, that all our sinnes, sorrowes, feares, our divisions, our distractions may be for ever done away. That the Lord may be one, and his name one all the world over. Even so come Lord Jesus Christ, come quickly.

Mr. Mede in  
in the Aposta-  
sic of last times.

Dan. 7. 27.

FINIS.





3.  
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5.  
6.  
7.  
8.  
9.  
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